HUSSAM-UL-HARAMAIN

The sword of two sanctuaries on the slaughter-point of blasphemy and falsehood

A'ala Hazrat Imam Ahmad Raza Brailvi



English Rendering

Alhaaj Bashir Hussain Nazim

Pride of Performance

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Foreword

One of the most outstanding exponents of the Islamic orthodoxy, His Eminence Imam Ahmad Raza Khan muhaddith Berailwi(1856- 1921) wrote a treatise in Arabic entitled *"Husam al Harmain Ala Munhir kufr wal myvan"* which is in fact a powerful defense of the Islamic orthodoxy.

After 1857 a.d. which marks the last year of the fall of the Mughul Empire witnessed upsurge of many anti-Islamic and anti-orthodoxy movements due to the process of degeneration of the religious life of the Muslim people. In this respect the large number of religious leaders who pretended to be *alim-cum-sufis* played a critical role in popularizing these movements among the Muslim masses. However, most of these so-called Ulamas were illiterate and worldy minded, and they have been described as Ulama-e-Su(degenerate Ulama), The British government took full advantage and sought their support to popularise false doctrines vis-à-vis the basic postulates of the Islamic orthodoxy. Ala Hazrat Imam Ahmad Raza Barelvi was able to put up scholastic attack against these heretical tendencies among the Muslims. In this respect his major contribution was to assert the supremacy of the Shariah in all his writings but in particular in this scholarly tract, Imam Ahmad Raza propounded his basic doctrines against the popular heretical tendencies.

However, in order to appreciate his significant contribution, it might be useful to examine his views in the historical perspective. Here one may only refer to Maulvi Muhammad Ismail Dehelwi's scholarly treatise *Taqviatul Iman* (The Power of Faith) which was directed against another book, *Kitabal Tawhid* written by Muhammad Ibn Abdul Wahab Najdi in which he deliberately ignored the

doctrine of Risalat and the Finality of the Prophethood of Hazrat Muhammad(^)

After this one in 1874 A.D. Mawlawi Muhammad Qasim Nanawati of Deoband school wrote *Tahzeerun Nas* (Warning/condemantion of People), Similarly in 1887 A.D. Mawlawi Khalil Ahmad Ambathwi wrote *Brahin-e-Qa'tia* (The Arguments in Refutation), and it was followed by another important work in 1901 A. D. by Malwai Ashraf All Thanwai entitled, *Hifzul Iman*(Protection of faith). The Malawai Rashid Ahmad Gangohawi wrote an extensive work entitled, *Fatawa-e-Rashidiya*(Religious verdicts of Rahsid). In this connection one may also mention the work of Ghulam Ahmad Qadiyani's book entitled, *Khutbat-e-Ghulamiya*(Speeches of Gulam Ahmad) and other works in which he claimed for himself the status of prophethood. These writings tended to destroy the doctrinal foundations of Islamic orthodoxy. Imam Ahmad Raza in fact dedicated himself to wage war against these popular heresies and presented a powerful defense of true Islam. In 1905 A., D. ImamAhmad Raza visited Holy places in Hejaz for performing pilgrimage. During this period he prepared a draft document entitled *AlMotamad AlMustanad* (The Reliable Proofs) for presentation to the eminent Ulamas of Mecca and Madina. Imam Ahmad Raza collected scholarly opinions of the Ulama of Hejaz and compiled them in a compendium written in Arabic language with the title, Husam al Harmain(The Sword of two sanctuaries).

This volume is a monumental work containing the thirty-three Ulamas' thirty -four verdicts(20 Meccan and 13 Medinese Ulama). All of them gave their verdicts based on the consensus, that all popular factions were tantamount to apostasy. All of them condemned in unequivocal terms blasphemy. They also exhorted those at the helm of affairs of the Islamic state to indict and punish them according to

the Shariah law. If these heretics do not resort to repentance after imprisonment, the head of the state must order their execution. This is mandatory obligation of the rulers to kill the apostates. Here one may refer to the opinion of a teacher in the illustrious Harm, Professor of Traditional Sciences, phoenix of time, *Mawlana Shaikh Asad*, son of Shaikh Ahmad Dahhan about the author of Husaam-Ul-Haramain. According to him, "lmam Ahmad Raza is the phoenix of time and epitome of day and night. He is such a great and illustrious scholar, pride of the past and the present era". *Shaikh Ahmad Makki* writes, "illustrious author is a surging ocean of knowledge in view of his erudition. No body can raise his hands before his genuine and accurate arguments. He is trustee of traditions of his ancestors and would be a light-house for the coming generations of the Ulama". About Husaam-Ul-Haramain, he writes, "this book is comprehensive and authentic", Shaikh Asad goes on to say, "I have found in this book a strong citadel of Shariah on the basis of firm and matchless arguments".

In nutshell, this book is an authentic defense of the articles of faith. It proposes to expurgate the true Islamic orthodoxy from the corrupting influences of popular heresies and blasphemies.

Professor
DR. MANZOORUDDIN AHMED
Ex Vice Chancellor
University of Karachi &
Visiting Professor Colombia University, U.S.A.

INTRODUCTION TO HUSAAM-UL-HARAMAIN

In the world of creed, cult, faith and ideology, Husaam-ul-Haramain (the Sword of two Sanctuaries-Makkah Mukarramah and Madinah Munawwarah) has, since a long time, been under the study of people of knowledge and excellence. Its several editions have got a popular currency in the market, several publishers of sub-continent have published its Urdu and Arabic versions and now it is being published in English version on the demand of the lovers of A'la Hazrat Imam Ahmad Reza Khan Brailvi to know what is Husaam-ul-Haramain all about, as they are not fully conversant with Arabic and Urdu languages.

The blissful book is actually a treatise, which contains the concerted opinions, laudable views and elegant reviews of the great savants, erudites and scholars of two sacred Sanctuaries, which were collected and compiled by A'la Hazrat Imam Ahmad Reza Khan Brailvi during the days of pilgrimage and visit to Madinah Munawwarah and other holy places.

It was the time when some dark-minded Maulavis of sub-continent and so-called leaders of religious factions started arguing and interpreting the station of Finality of Prophet-hood of the last of the prophets (^) that the advent and existence of a prophet during the times of the Prophet (^) or after his departure does not effect the Finality of Prophet-hood in anyway.

Since sub-continent was under the sway of British rulers, they, under the guise of freedom of expression, allowed every Tom, Dick and Harry to utter whatever he

wished. This so-called freedom of expression created disturbance and chaos, which fragmented the unity of Islamic community. This lame excuse of philosophy gave a diabolical urge to Mirza Ghulam Ahmad Qadiani to make a fake claim of prophet-hood under the umbrella of his British masters.

Maulana Rashid Ahmad Gangohi, Khalil Ahmad Anbaithwi and Ashraf Ali Thanwi, taking an undue advantage of freedom of thought and expression, started uttering jargons, they wrote some soul-striking books and treatises and issued certain juristic judgments, which shook the foundations of Islamic society as well as the admitted doctrines of Islam.

A'la Hazrat Imam Ahmad Reza Khan Brailvi and other illustrious Ulama of Ahle-Sunnat cordially felt this alarming, jeopardising and menacing state of affairs. They not only reprimanded such *mullas* vehemently but also made them aware of their prevarication and pulled their ears asking them to repent over their false notions, but due to the fake egoism and criminal freedom of expression of thought allowed by the Britishers, they did not refrain from their bubbub and jargons.

Imam Ahmad Reza Khan Brailvi, during this era of sedition and rebellion, boldly undertook the journey of pilgrimage and prepared a document, in the form of questionnaire comprehending and bracketing the blasphemous utterances of Indian followers of Diabolos in 1323 AH and presented it to the Ulama of eminence of Makkah Mukarramah and Madinah Munawwarah under the name of ***Al-Mo'tamad Al-Mustanad*** making a supplication to them to guide the Muslims of sub-continent

by giving their opinions and views, duly stamped, and decide as to what those seditious *mullas* were doing.

The opinions and views of the illustrious Ulama of Makkah Mukarramah and Madinah Munawwarah were collected and A'Ia Hazrat Imam Ahmad Reza Brailvi in Arabic compiled a book. The historical name of this book is *"Husaamul-Haramain Ala Manhar-if-Kufr-e-wal Mayn"* (1324 AH).

On his return to India, A'la Hazrat published it and viz-a-viz it was translated into Urdu by an adept Arabic scholar namely Maulana Hasanain Reza Khan Brailvi *(Mercy of Allah be upon him)*. Both Urdu and Arabic versions were brought out in the market simultaneously.

The publication of this book was hailed by the men of faith and beliefs with great fervour and ebullience as the *mullas* professing bad beliefs were put on the pinion by illustrious Ulama and celebrated scholars of Haramain. A charge sheet was waiting for them. They screamed like kites and made great clamour over the publication of this illustrious book. Actually, those *mullas* felt a dire convulsion. They started writing so-called *fatawa* and books, arranging gatherings for making interpretations over interpretations. However, the wounds and cuts of *Husaam-ul-Haramain* were so deep that the fellers of edifice of Finality of Prophet-hood and breakers of the grand building of prophet-hood are hitherto perplexed. They had neither any reply to Husaam-ul-Haramain nor had repented over their obnoxious writings. Mirza Ghulam Ahmad Qadiani having a false claim of prophet-hood, dragged himself from the pale of Islam, and the *mullas* protected the sham ideas of their elders very obdurately.

With the passage of time, some illustrious erudites made sincere efforts to disseminate the contents and import of the significant work of A'la Hazrat to the people of ken and knowledge and all and sundry. In this respect the services of Maulana Hasanain Reza Khan Brailvi are laudable and worth remembering. His Urdu translation of *Husaam-ul-Haramain* in currency is most beneficial.

Some lovers of A'la Hazrat Imam Ahmad Reza Khan *(may his secret be sanctified)* who are not fully acquainted with Urdu and Arabic, to understand the contents, have been requesting for rendering the unique work of A'la Hazrat into English for general benefit.

Idara-e-Tahqiqat-e-Imam Ahmad Reza Khan Brailvi Registered International made a special request to a staunch lover of A'la Hazrat, A1-Haaj Bashir Hussain Nazim (Pride of Performance and Allama Iqbal Special Gold Medal) to render the treatise into English. He accorded to our request and has translated Husaam-ul.-Haramain for the benefit of English knowing people.

Idara-e-Tahqiqat-e-Imam Ahmad Reza Registered International, Karachi, feels honoured to present this blissful gift of A'la Hazrat Imam Ahmad Reza to the readers. May Allah the Exalted accept this effort of Idara with His unending Kindness.

Supporters of Hussam al Harmain

Abdul Haq Ensari

Maulana Fazal Rasul Badayuni (1798-1872AD/ 1213-1289AH) a celebrated scholar of India and *murshid* of Sufi chain Qadaria, wrote a book in Arabic entitled *al Mu'taqid al Muntaqid*[1]. The book was published from India during the author's lifetime[2]. After a span of half century *Faqih -i- Hind* Maulana Ahmad Raza Khan Barelvi (1856-1921AD/1272-1340AH) wrote an Arabic note on this book of Badayuni in 1320AH entitled as ***al Mo'tamad al Mustanad,*** in which he stated *shar'ia* orders about the decrees of some new sects which had been emerged during the colonial age among Indian Muslims. This note of Fazal Barelvi has been published for more than one time from Lahore and Istanbul, along with the book on which the note has been made[3].

Fazal Barelvi, when he was in Makkah for second and last time[4], himself prepared an abridgement of this note and presented it before celebrated scholars of *Haramain Sharifain* asking them for *shar'i* order. It was during his stay in Makkah that 33 *Ulama* [5]of the city issued their detailed *fatawa* and declared the beliefs of these sects non Islamic mentioned in *al Mo'tamad al Mustanad.* On his return to the country, Fazal Barelvi compiled the abridgement of *Mo'tamad al Mustanad* with *fatawa* and reviews of U*lama* of *Haramain* in 1324AH entitled as *Hussam- al-Haramain 'ala Minhar al Kufr wal Main* which was also in Arabic.

In 1325AH Maulana Muhammad Husnain Raza (1892-1981/1310-1401), nephew and *khalifa* of Fazal Barelvi, translated the final compilation into Urdu[6]. Afterwards, Urdu translation of *Hussam al Harmain 'ala Minhar al Kufr wal Main* along with Arabic text was published more than one time. The latest edition has been

published by Maktabah Nabvia Lahore[7]. Moreover, Arabic text can be viewed on the website developed by Barkati Foundation[8].

In 1906 when *Hussam al Harmain* was published, the magnificent Empire of the Ottomans-, which covered most of the Muslim areas-, was subjected to its downfall. The capital of this vast empire was at Istanbul and the Holy Hijaz was a province of it. In Hijaz, Makkah was of the central position for the high officials and scholars resided here. Sultan Abdul Hamid Usmani II (1842-1918AD/1258-1336AH) was the ruler[9] while Sayyid 'Ali Pasha bin Abdullah Abu Aun (d. 1941) was the Governor of Makkah[10], whom Fazal Barelvi met[11]. Sami Pasha Faruqi was the Governor of Madina[12].

In 1916/1334 Ottoman rule ended in Hijaz and Ottoman Governor of Makkah Sayyid Hussain bin 'Ali Hashmi (1854-1931AD/1270/1350AH) declared his independence and established Mamlakat -i- Hashmia Hijaz[13]. He was forefather of present Jordanian King Sayyid Abdullah II. In 1924/1343 al Saud of Najd overthrew this Hashmi Kingdom and annexed it to Kingdom of Saudi Arabia and this position has been prevailing up to the date. Thus supporters of *Husaam-ul-Haramain* have seen Ottoman, Hashmi and Saudi rule. The former two have been styled as *Ahle-Sunnat-Wa-Jamaat* while later one is acclaimed of *Wahhabi* thoughts.

Supporters of *Husaam-ul-Haramain* were among leading U*lama* of not only Hijaz but of whole Islamic world in earlier decades of 14th century AH. But as the time of one century has been passed detailed accounts of these U*lama* are not available for readers of non Arabic circles. In recent times some of the accounts have been published in a book *Tazkirah -i- Khulfa A'la Hazrat* and

Monthly *M'araf -i- Raza* Karachi, but more attention is needed for the purpose. In running lines an account of 25 out of 33 U*lama* of *Haramain* is given. These accounts have been extracted from Arabic books mentioned in the endnotes.

1. Sheikh Muhammad Sa'id bin Muhammad Salam Ba Busail

(1829-1912AD/1245-1330AH)

Born and died in Makkah, he was formerly appointed as *mudarris* in Masjad-i-Haram and then designation of *Mufti -i- Shaf'i* was entrusted to him by the government. Afterward he was appointed as *sheikh ul Ulama*, a duty of supervising all the *Ulama* of the entire Holy city. He served this post till his death. He also made some publications and was known as Sheikh ul Islam. When a contemporary *gher muqallad* writer of India Maulavi Muhammad Bashir Sehswani (d.1905/1323) and others of this school, published an Arabic book *Sianat ul Insan* which was against the creeds and practices of *Ahl -i- Sunnat*, the Sheikh wrote two books as rejoinder to this book. One of these was *al Qoul ul Majdi*, which has been published from Indonesia. Two sons of the Sheikh, Sheikh Abu Bakr ba Busail (Alive in 1930/1349) and Sheikh 'Ali ba Busail (d.1934/1353) were also renowned scholars of Makkah[14].

Sheikh Muhammad Sa'id also wrote supporting *fatawa* and reviews on two more books of Fazal Barelvi and one book of Maulana Ghulam Dastgir Qasoori (d.1897/1315). Fazal Barelvi's books include *al Dawlat al Makkiah bil Madat ul Ghabiyyah* and Fatawa *al Harmain bi Rajf Nadwat ul Main* while that of Qasoori was *Taqdis ul Wakil an Tawhin ul Rashid wal Khalil*. Certain Urdu

chroniclers mentioned the Sheikh as *khalifa* of Fazal Brelvi[15], but it is not correct.

2. Sheikh Ahmad bin Abdullah Abu al Khair Mirdad
(1843-1916AD/1259-1335AH)

Born and died in Makkah, he had been the *imam, khatib* and *mudarris* in Haram mosque. He was also *naib* of *Mufti* Ahnaf, while the designation of *Mufti* was also presented to him but he declined to accept. The government had established a department for the supervision of the affairs of a large number of *imams* and *khatibs* appointed in *Haram*, and *sheikh ul a'imma wal khutba* was the head. This designation had been in the family of Mirdad for almost two centuries. Sheikh Abd ur Rehman Mirdad (d.1793) was the first in chain to be appointed. When Fazal Barelvi visited the Harmain, Sheikh Ahmad was on the designation, while his son Sheikh Abdullah Abu al Khair Mirdad, author of *Nasr un Noor*, was last in the chain who held the designation[16]

Besides *Husaam-ul-Haramain* the Sheikh also wrote review on *al Dawlat ul Makkiyah*. On this occasion Fazal Barelvi entrusted khilafat to Sheikh's son Abdullah[17]while Maulana Abdul Ahad Pili bhiti (d.1933) who was with Fazal Barelvi, took allocation of *sanad wa rawait*[18] from the Sheikh.

3. Sheikh Muhammad Saleh bin Sadiq Kamal
(1847-1914AD/1263-1332AH)

Born and died in Makkah, he was *imam, khatib* and *mudarris* of the Haram. He was appointed as *qadi* of Jeddah city in 1297AH, but resigned after two years in love to returning of the holy city of Makkah, where he accepted

the seat of *naib qadi*. He was the right hand and a close one to the Governor of the Makkah named Sayyid Abdul Mutlab bin Ghalib Hussainy (d.1885). He was appointed *Mufti* Ahnaf in later days. He was famous in delivering lectures on *Hadaya* in Haram mosque. He wrote some books on topics like tragedy of Karbala.

He wrote a book on the topic of *hila isqat* entitled *al Qawl ul Mukhtasir al Mufid li Ahl al Ansaf fi Bian ud Dalil li 'Amal Isqat as Salat wal Sawm al Mashhur 'ind al Ahnaf*. Five leading Hanfi *Ulama* of Makkah wrote reviews on this book in which the review of Sheikh Ahmad Abu al Khair Mirdad was also included. The book was published in Makkah for the first time in 1910/1328 by Matba' Majdia and then in Lahore in 1930/1358 by Sabir Electric Press. In recent times the book has been translated into Urdu by Professor Maulana Sayyid Muhammad Zakir Hussain Shah Sialvi on the instigation of Hazrat Khawja Abu al Khair Muhammad Abdullah Jan of Naqshbandi *Khankah* of Murshid Abad Peshawar. With Arabic text, it has been published entitled as *Hila Isqat ki Sara'i Hisiat* from Murshad Abad Peshawar[19]

Besides *Husaam-ul-Haramain* Sheikh Saleh Kamal has also written reviews on *al Dawlat ul Makkiyah, Fatawa ul Harmain* and *Taqdis ul Wakil* which have been published. He was also granted *Khilafat* by Fazal Barelvi with permission in different Islamic sciences.

4. Sheikh 'Ali bin Sadiq Kamal
(1837-1917AD/1253-1335AH)

Born and died in Makkah, he was *mudarris* in Haram mosque. He was an important Hanfi *'alim* and had been appointed as *qadi* in sharia court of Jeddah. He was

famous for his humiliation and gratification. He also wrote review on *al Dawlat ul Makkiyah*[20].

5. Maulana Shah Muhammad Abdul Haq Alahabadi Muhajar Makki
(1836-1915AD/1252-1333AH)

Born at Allah abad in India, he migrated to Makkah afterward and died there. He was a *mufassar, muhaddis, Sufi* and *sahib -i- karamat.* For about half century he delivered lectures on his residence in Makkah during which a large number of *Ulama* and *mashaikh* from all over the world learnt from him the knowledge of *tafsir, hadith* and *tasawwuf* etc. They also took permission for *Dalail ul Khairat* from Maulana. Maulana also wrote some books which gained public fame. He wrote commentary on *Minhaj ul 'Abidin* of Imam Ghazali, which has been published. More over he wrote an Arabic note on *Tafsir Nasfi* which has been published from India in three volumes entitled as *alAklil 'ala Madarik al Tanzil*[21]. He was also the reviewer of *al Dawlat ul Makkiyah.*

6. Sheikh Sayyid Muhammad Marzuqi Abu Hussain bin Abd ur Rehman Hussaini
(1867-1946AD/1284-1365AH)

Born and died in Makkah, he was a Hanfi *'alim*, *hafiz* Quran and *imam* of *travih* in Nabvi mosque. Besides holding the post of *naib qadi* in Makkah, he had been appointed on several official and non official duties in Ottoman age. He had been the member of education department and khilafat conference during Hashmite rule. In Saudi government he was appointed *sadr* judge of local court and also was the member of Islamic conference[22].

Besides *Husaam-ul-Haramain* he has also written review on *al Dawlat ul Makkiyah.* He was entrusted *khilafat* by Fazal Barelvi.

7. Sheikh Umer bin abuBakr ba Junaid
(1857-1935AD/1274-1354AH)

Born at Hazarmot in South Yemen, he migrated to Makkah afterward and died there. Besides *hafiz* Quran and *qari*, he was *murshid* of sufi *silsila* 'alvia. He had been a *mudarris* of *hadith*, *tafsir* and shafite *fiqh*. He was appointed as *Mufti* Shafi'a in Hashmite rule. He gained fame for the love of *Ahl ul Bait.* A special lecture of Sheikh was used to hold at the palace of Shah Hussain, the founder of Hashmite rule. The King also used to consult the Sheikh in several affairs and paid confidence to him[23].

Besides *Husaam-ul-Haramain* Sheikh has also written reviews on *al Dawlat ul Makkiyah* and *Fatawa ul Harmain*

8. Sheikh Muhammad 'Abid bin Hussain Maliki
(1859-1923AD/1275-1341AH)

Born and died in Makkah, his father was *Mufti* Malikiya and several *Ulama* of this family had been attached to this designation. Though he was mudarris at Haram mosque, his residence was not less than any *madrasah*. He had been *Mufti* Malikiya in Ottoman and Hashmite reigns. Historians have specially mentioned the atrocities made by Governor of Makkah[24], Sayyid 'awn Rafiq Pasha bin Muhammad Hasni (d.1905/1323). He exiled some leading *Ulama* from Makkah for their righteousness; the Sheikh was one of them. He could not come to his native city for several years. He was the author

of some books and pamphlets; one of these is comprised of the justifications and proofs of *wasilah*[25].

A renowned *faqih* of India, the author of the famous book *Bahar -i- Shariat*, Maulana Muhammad Amjad 'Ali A'zmi (d.1948/1327) met the Sheikh during his tour to Makkah in 1338AH[26].

Besides *Husaam-ul-Haramain* Sheikh has also written reviews on *al Dawlat ul Makkiyah* and *Taqdis ul Wakil.* He was also *khalifa* of Fazal Barelvi.

9. Sheikh Muhammad 'Ali bin Hussain Maliki
(1870-1948AD/1287-1367AH)

Born in Makkah, died and buried in Taif, he was *mudarris* in Haram mosque and also was *sadar mudarris* of Dar ul 'ulum Diniya. He had been *Mufti* Malikiya during Ottoman and Hashmite rule. He was the head of a department in judiciary in Ottoman reign, while under Hashmites he was deputy minister of education and member of *shura* and senate subsequently. Under Saudi rule he had been member of supreme committee of court system. He was an expert of *nahv* (Arabic composition) that is why called *imam un Nahviyyin*.

For numerous writings throughout the fourteenth century Hijra, the name of Sheikh Muhammad 'Ali Maliki was top listed. He wrote more than 65 books, majority of which have not been published yet. On *usul -i- fiqh* he wrote *Taqrirat 'ala Sharh al Muhalla li Jam'eul Jwame'*, which has been published from Dar ul Kutub Beruit in 1400AH. In the recent times one of his books has been published in complete form, which is on the problem of touching Quran entitled as *Izhar ul Haq ul Mubin bi Ta'id*

Ijma al A'imma al Arba'a 'ala Tahrim Mas wa Haml ul Quran li Ghair il Mutatahhirin. There are 33 hands written scripts of the Sheikh on the topic of Prophet's birth, preserved in Maktabah Makkah Mukarramah library established by Saudi government, while one of the halls of the library is also named after that of the Sheikh. He wrote proper books on the topics of parents' faith of the Prophet, celebrations of Prophet's birth, *Taqlid, Ijtihad, Sufi aurad* and rejection of Qadianiat. His disciple Sheikh Muhammad Yasin bin 'Isa Fawani Makki Shaf'i (d.1990) wrote an account of his and his *asanid* entitled *al Maslak al Jali fi Asanid Fazilat ush Sheikh Muhammad 'Ali*, which has been published[27].

Besides *Husaam-ul-Haramain* Sheikh has also written reviews on *al Dawlat ul Makkiyah.* He was also *khalifa* of Fazal Barelvi and wrote a eulogy of his comprising 56 verses, included in *Hussam ul Harmain.*

10. Sheikh Muhammad Jamal bin Muhammad Amir bin Hussain Maliki
(1868-1930AD/1285-1349AH)

Born and died in Makkah, he was *mudarris* in Haram mosque besides a member of executive council of education department. He was also the head of a section in judiciary department. He wrote a book on the topic of *nahv* entitled *al Samarat ul janiat fil As'alat un Nahvia* in 1329AH, which has been included in the syllabus of certain *madarisah*. In these days two editions of the book are available in Karachi[28].

Besides *Husaam-ul-Haramain* Sheikh has also written reviews on *al Dawlat ul Makkiyah.* He was also *khalifa* of Fazal Barelvi.

11. Sheikh As'ad bin Ahmad Dhan
(1863-1919AD/1280-1338AH)

Born and died in Makkah, he was an eminent Hanfi 'alim and *mudarris* in Haram mosque. He served as a judge for high court of Makkah[29]. He wrote a review on *Hila Isqat ki Shar'i Hisiat*.

Besides *Husaam-ul-Haramain* he also wrote reviews on *al Dawlat ul Makkiyah.* He was also *khalifa* of Fazal Barelvi.

12. Sheikh Abdur Rehman bin Ahmad dhan
(1866-1918/1283-1337AH)

Born and died in Makkah, he was *hafiz* Quran, *imam* of *taravih* in Haram mosque and *mudarris* of *tafsir* and *Hadith*. He was class first *mudarris* and chief of the *Ulama* in Madrasah Sawlatia Makkah Mukarramah established by Maulana Rahmatullah Keranvi Muhajar Makki (d.1891/1308). He was also a specialist of *jafr*[30].

A *fatwa* was released, as an answer to five questions, by six *Ulama* of madrasah Sawlatiah about the Shiite practices of *tazia* and *matam* etc, in which these practices had been declared as *bida't (*innovation) and forbidden. Stress had been laid on the need of love for *khulfai Rashidun;* and a description of creeds of *Ahl al Sunnat wal Jama'at* has been mentioned in this *fatwa.* The name of the Sheikh was top listed among the Ulama releasing the *fatwa*[31]. This *fatwa* with questions and answers in Urdu translation with Arabic text has been published in *Shams ul Islam*.

He wrote a review on *Hila Isqat ki Shar'i Hisiat*. Besides *Hussam al Harmain* he also wrote reviews on *al Dawlat ul Makkiyah.* He was also *khalifa* of Fazal Barelvi.

13. Maulana Ahmad bin Muhammad Ziaudin Bengali Qadri Chishti
(alive in 1906AD/1324AH)

Born in Makkah, he was an eminent Hanfi *'alim* and *mudarris* in Haram mosque and *madarisah* Ahmadia. He was the author of *Tohfat ul Karam fi Fazail al Balad al Haram*. He toured Bengal several times for preaching purposes. He held the *khilafat* in *silsila* Chishtia descending from Persian poet Haji Imdadullah Muhajar Makki[32].

Besides *Husaam-ul-Haramain* he wrote two other important reviews. One was on *Fatawa ul Harmain*, while other was on *al Ijazat fiz Zikr al Jahr ma'al Jinaza* by Maulana Muhammad 'Umerudin Hazarwi (d.1931/1349) which was on the topic of raising *zikr* with *jinaza (*funeral procession).

It is to be noted that some Urdu chroniclers have misled the accounts of the Sheikh with that of another Hanfi *'alim* with the same name[33]. But he was Ahmad bin Abdullah (d.1940/1359), *murid* of Hazrat Pir Mihr 'Ali Shah Chishti Golarawi (d.1937/1356) and author of *Mujalat ul Ahkam al Shar'ia*.

14. Sheikh Muhammad bin Yusaf Khiat
(alive in 1912AD/1330AH)

Born in Makkah while died in Indonesia, he was a Shaf'i *'alim* having a good taste of poetry and good knowledge of astronomy. He founded Madarisah Khiat Khairiah of Makkah. *Al Bakurat ul Janniah* was one of his good writings[34]. Besides *Hussam al Harmain* he also wrote review and supporting commentary on *al Dawlat ul Makkiyah.*

15. Sheikh Muhammad Saleh bin Muhammad ba Fazl
(1860-1914AD/1277-1333AH)

Born and died in Makkah, he was a Shaf'i *'alim*. With a few writings he was a *mudarris* of *tafsir* in Haram mosque. He wrote a note on *al Manhaj,* a *sharah* of ibn Hajr Hitmi Makki Shaf'i, which comprises of four bulky volumes[35].

Besides *Husaam-ul-Haramain* he also wrote review on *al Dawlat ul Makkiyah.*

16. Sheikh Abdulkarim bin Hamza Daghastani Hashmi Naji
(1851-1920AD/1267-1338AH)

Born at Darband in Daghistan, he was educated in Diar -i- Bakr, Egypt, Tunisia, Bombay, Istanbul and Hijaz. In 1297AH he came to Makkah and settled there permanently. He was *hafiz* Quran and also an expert of other knowledge of reason and transcription. He was *mudarris* in Haram mosque and in Madarisah Daudia. Despite being of a Shafiite he had also a good command on Hanfi fiqh. He was teacher of the author of *Nashar al Nur*[36].

17. Sheikh Muhammad Sa'id bin Muhammad Yamani
(1854-1936AD/1270-1354AH)

Born at Akhlidi in Yemen, he was educated at Zabid. He migrated to Hijaz in 1294AH and settled in Makkah permanently. He was *imam* of Shafiite and

mudarris in Haram mosque. Most of his time was spent in the mosque, that‘s why he was called *Hamamat ul Masjid.* He versified *Isma'ullah ul Husna* (names of Allah), the hand written script and microfilm of which is preserved in Maktabah Haram Makki. Ex minister of patrol of Saudi Arabia, Ahmad Zakki Yamani (b.1930/1349) is his grand son[37].

18. Sheikh Muhammad Hamid bin Ahmad bin ‘Auz Jadawi

(1860-1923AD/1277-1342AH)

Born in Hijaz at the city of Zaba‘ and died in Bombay, he was educated in Madina and in Azhar University. Formerly he was engaged in *imamat* and *tadris* in various mosques of Jeddah for several years; he was made *mudarris* in Haram Mosque afterward and was appointed *qadi* in Jeddah under Hashmite rule. When Saudi revolution dawned he resigned from his duties and migrated toward India. Fazal Barelvi wrote an Arabic book entitled *kifl ul Faqih* as a rejoinder to the twelve questions presented by the Sheikh along with Abdullah Mardad[38].

19. Sheikh Uthman bin Abdus Salam Daghastani

(1853-1907AD/1269-1325AH)

Born and died in Madina, he belonged to a Hanfi family who had been torch bearer of knowledge for about two centuries in the region. His forefather Sheikh Abdus Salam bin Muhammad Amin (d.1788/1202), *faqih*, *muhaddis* and author migrated from Daghistan to Madina in 1140AH. Sheikh Uthman was taught by Maulana Abdul Ghani Mujaddadi Dehlvi Muhajar Madni (d.1879). He was appointed *mudarris* and *khatib* in Nabvi mosque and remained *Mufti* Ahnaf from 1303 to 1319. *Majmu‘a*

Fatawa and commentary of *Musnad Imam Ahmad* are two important writings of the Sheikh[39].

Besides *Husaam-ul-Haramain* he also wrote reviews on *al Dawlat ul Makkiyah, Fatawa ul Harmain and Taqdis ul Wakil.*

20. Sheikh Sayyid Muhammad Sa'id bin Muhammad Maghrabi
21.

He was *Mufti* Malikiya in Madina and also *imam* and *mudarris* in Nabvi mosque. He was given the title of *Sheikh ud Dalail*.[40]

21. Sheikh Muhammad bin Ahmad Umeri Wasti
(1863-1946AD/1280-1365AH)

Born in Aljazair at the city of Baskara, he migrated to Madina in 1301AH and died there. He was a Maliki *'alim* and *hafiz* Quran, appointed as *mudarris* in Nabvi mosque. He was also a writer and poet[41].

22. Sheikh Sayyid Abbas bin Muhammad Rizwan
(1877-1928AD/1293-1346AH)

Born and died in Madina, he was a member of spiritual Maliki family in Madina. He was *mudarris* in Nabvi mosque. He was also a poet and was given the title of *Sheikh ud Dalail*. His writings numbered more than ten, some of which have been published[42].

Besides *Husaam-ul-Haramain* he also wrote review on *al Dawlat ul Makkiyah.*

23. Sheikh Umer bin Hamdan Mahrasi

(1875-1949AD/1291-1368AH)

Born in Tunisia and formerly resided in Cairo and Makkah, he finally migrated to Madina and died there. Besides *hafiz* Quran he was a Maliki *'alim* and was taught by several *Ulama* of Arab and '*ajam*. He served as teacher in Masjid Haram Makki, Madarisah Sawlatiah, Madarisah Flah -i- Makka and Nabvi mosque. He used to hold teaching circles at his residence. He was known as *ustaz ul Ulama* and *muhaddis Harmain Shrifain.* He wrote a book, latterly published, entitled *Ittihaf zwil 'Irfan bi Ba'z Asanid Umer Hamdan* comprising of his own reports. His disciple, Sheikh Muhammad Yasin Fawani Makki Shaf'i, wrote a book on accounts and *asanid* of the Sheikh entitled as *Matma'ul Wijdan fi Asanid Umer Hamdan*. It is comprised of three bulky volumes. Afterwards he (the disciple) himself prepared an abridgement of the book in two volumes, which is entitled as *Ittihaf ul Akhwan bi Ikhtisar Matma'ul Wijdan*. Two editions of first volume of the abridgement have been published from Cairo and Damascus.

The Sheikh has left a monumental and rare collection of books, preserved in the biggest library of Madina, Maktabah Shah Abdul Aziz and is named after him. Whole of the Muslim world mourned over his demise[43].

Sheikh ul Islam Khawja Muhammad Qamarudin Sialvi, the heir of Chishtia Sial shrine Sargodha and president of Jami'at Ulama -i- Pakistan, met the Sheikh during *haj* journey and took the permission of *sanad* from him[44].

He was a *khalifa* of Fazal Barelvi.

24. Sheikh Sayyid Ahmad bin Isma'il Barzanji

(1843-1916AD/1259-1335AH)

Born in Madina died in Damascus, his family was known for its patronage of knowledge. He was among the descendants of the brother of *Mufti* Shaf'ia Sayyid Ja'far bin Hasan Barzanji Madni (d.1764/1177), who wrote the famous recital book of milad meetings, *Maulud Barzanji*. *Imam, Khatib* and *mudarris* of Nabvi mosque, he was also a writer and poet. Besides *Mufti* Shaf'ia in Madina, he was also the member of Ottoman Parliament. He was educated at al Azhar of Cairo. He wrote several writings some of which are published. He wrote *Fitkat ul Baraz bit Tarkazi al Mu'tariz 'ala al Qazi Ayaz* as a rejoinder to the objections of a contemporary writer on famous *sirat nigar* Qazi Ayaz Undulasi Maliki. It has been published[45].

25. Sheikh Abdul Qadir Taufiq Shalbi
(1878-1950AD/1295-1369AH)

Born in Lebanon at the city of Trabulas, he later migrated to Madina and died there. He was the head of Hanfi *Ulama* in Madina. He remained *mudarris* in Nabvi mosque and also in other *madarasas* of the city. Famous in saying *na't,* he was also an excellent calligrapher and was appointed as the head of archeology under Ottoman Rule, while under Hashmites he was the chief editor of education department. In Saudi Reign he confined himself in his residence and continued the teaching practice till he breathed his last. He wrote more than fifteen books including *na't* collection and eulogies of Ottoman Caliphs. His good collection is preserved in Maktabah Shah Abdul Aziz after his name.

Sheikh Ahmad Faiz Abadi (d.1939/1358), who was elder brother of Allamah Hussaim Ahmad Faiz Abadi

(*mudarris* of Dar ul ‘ulum Deoband and an important leader of Indian National Congress) founded Dar ul ‘ulum Shar‘ia in Madina in 1340AH. This was first regular institution in the city which is founded for the preaching of *Wahhabi* thoughts. As it was Hashmite age, the complaints against the institution reached the corridors of power and the *madarisah* was closed subsequently by the orders of the Sheikh, who was then chief supervisor of the education department. The Sheikh himself investigated the complaint before releasing the orders.

This *madarisah* remained closed upto the launching of Saudi government and till then it is situated in South West corner of Jannat ul Baqi‘ engaging in spread of *Wahhabi* thoughts[47].

In the above lines a brief introduction of those supporters of *Husaam-ul-Haramain* is given whose details are generally available. The details of the remaining eight supporters of *Husaam-ul-Haramain* are not given in the books mentioned. They are as follows.

1. Sheikh Sayyid Isma‘il bin Khalil
(d.1911AD/1329AH)

He was born in Makkah and died in Istanbul. He was a Hanfi *‘alim* and was the chief editor of Maktabah Haram Makki. Accounts of his meetings with Fazal Barelvi are mentioned in *Malfuzat A‘la Hazrat*[48]. He continued correspondence with Fazal Barelvi after his return from Hijaz. His two letters to Fazal Barelvi have been published with Arabic text and Urdu translation[50]. He came to Bareli in 1328AH to meet Fazal Brelvi[51]. He got *khilafat* from Fazal Barelvi in Makkah. He was reviewer and supporting

commentator of *Hussam al Hramain, al Dawlat ul Makkiyah* and *Fatawa ul Harmain.*

2. Sheikh Muhammad Yusuf Afghani

He was mudarris in Madarisah Sawlatiah. Besides reviewer of *Hussam ul Harmain* he was a *khalifa* of Fazal Brelvi[53].

3. Sheikh Muhammad Tajuddin bin Mustafa Ilyas

He was Born in Madina and died there before 1911/1329[54]. He was *Mufti* Ahnaf. He was a disciple of Maulana Abdul Ghani Mujaddad-i- Dehlvi Madni[55]. In 1906/1324 'Ali Pasha was made the Governor of Madina[56] who adopted insulting and contemptible behavior towards citizens. The action produced the feelings of rebellion and the situation went to the limits of armed conflict. At this time the Sheikh tried his best to settle down the situation[57]. Intimation is also found about him in *Malfuzat A'la Hazrat*[58]. He also wrote review on *Dawlat ul Makkiah.*

4. Sheikh Sayyid Ahmad al Jazairi
(alive in 1912AD/1330AH)

Born in Madina, he was a descendant of Sheikh Abdul Qadir Jilani Baghdadi, attached to the same *silsila.* He was *Mufti* Malikiya[59] Intimation is also found about him in *Malfuzat A'la Hazrat*[60]. Besides *Hussam al Harmain* he also wrote review on *al Dawlat ul Makkiyah.*

5. Sheikh Khalil bin Ibrahim Kharbuti

Mudarris in Nabvi mosque, he was the author of *Tayyabatan wa Zikriat ul Ahibbahh.* He has been stated among the leading Ulama of Nabvi mosque[61].

6. Sheikh Sayyid Muhammad bin Muhammad Habib Didawi

He was a leading *'alim* of Nabvi Mosque[62].

7. Sheikh Muhammad bin Muhammad Sosi Khiari

He was *mudarris* in Madina[63].

8. Sheikh Muhammad Uzair Wazir

Basically Spanish, he was born in Tunisia. Desire of being buried in Madina made him an immigrant to it. After *Hussam al Harmain* he had intention to write review on *al Dawlat ul Makkiya*[64].

Notes and References

1. For detailed account of Maulana Fazal Rasul Badayuni see, *Tazkara-i- Ulama-i- Hind,* p.380 to 382, *Ulama al Arab,* p.662-63, *al Allamah Fazal Haq Khair Aabadi,* p. 143. *Nuzhat ul Khwatar,* .1065-66. *Nur Nur Chehre,* p. 295 to 315.
2. *Mu'jam ul Matbu'at al 'arbia fi Shabah,* p. 338
3. *Miratu Tasanif,* vol. 1, p. 101, 102
4. *al Malfuz,* vol. 2, p. 156
5. Maulana Shihabudin Ridvi has stated the number of viewers as 35, which is not correct. see, *Ulama-i-Arab ke Khatut,* p. 31
6. For detailed account of Maulana Husnain Raza \ Barelvi see, *Tazikirah-i- Khulfa-i- A'la Hazrat,* p. 222-26
7. Ahmad Raza Khan Barelvi, *Hussam al Hrmain,*

Lahore, Maktabah Nabvia, 1975.

8. www. barkati. net.

9. For detailed account of Sultan Abdul Hamid II see, *al A'lam ush Sharqiah,* vol. 1, p. 29-30. *Tarikh-i-Makkah,* p. 558-59, *al Mausu'at ul Maujazah,* vol. 5, p. 63-64

10. For detailed account of Sayyid 'Ali Pasha see, *al A'lam,* vol. 4,p. 309, *Tarikh-i- Makkah,* p. 557

11. *al Malfuz,* vol. 2, p. 128, 130-31

12. For detailed account of Governor Sami Pasha Faruqi see, *Tarikh-i-Umra al Madinat ul Munawwrah* p. 420

13. For detailed account of Sayyid Hussain bin 'Ali see, *al A'lam,* vol. 2, p. 249-50, *al A'lamu sh Sharqiah,* vol. 1, p. 22-23, *Tarikh-i- Makkah,* p. 561-62, 597-679

14. For detailed account of Sheikh Muhammad Sa'id see, *A'lam ul Makkiyyin,* vol. 1, p. 250, *Siyar wa Trajam,* p. 244, *Mu'ajjam al Matbu'at ul 'arbia fil Mamlikah,* vol. 1, p. 217, 264-65, 276, *Mu'ajjam ul Matbu'at al 'arbia wal Mu'rrabhah*, vol. 1, p. 505, *Mu'ajjam ul Mu'allafin,* vol. 3, p. 322, *Nasr ud Darar,* p. 56, *Nasr ul Ma'asar,* p. 17

15. *Tazkara Khulfa-i- A'la Hazrat,* p. 85-87

16. For detailed account of Ahmad Abu al Khair see, *A'lam ul Makkiyyin,* vol. 2, p. 852, *Siyar wa Trajam,* p. 60-61, *Mukhtasar Nasr un Nur,* p. 32, *Nasr ud Darar,* p. 20, *Nazm ud Darar,* p. 164-65

17. *al Ijazat ul Matinah,* p. 33,49, *al A'lam ush Sharqiah,* vol. 2,p. 902-3, *Mukhtasar Nasr un Nur,* p.403

18. *Tazkara Khulfa-i- A'la Hazrat,* p. 178

19. For detailed account of Muhammad Saleh see, *al Ijazat ul Matinah,* p.49, *A'lam ul Makkiyyin,* vol. 2,

p. 807-8, *Ahl ul Hijaz,* p. 282, *Tarikh-i- Makkah,* p. 585, *Siyar wa Trajam,* p.233-35, *Fehris Makhtutat Maktabah Makkat ul Mukarramah,* p. 175, *Mukhtasar Nasr un Nur,* p.219, *Mu'ajjam al Matbu'at ul 'arbia fil Mamlikah,* vol. 1, p. 200, 233, 253, *Nazm ud Darar,* p. 182-83

20. For detailed account of Sheikh 'Ali Kamal see, *A'lam ul Makkiyyin,* vol. 2, p.809, *Ahl ul Hijaz,* p.275, *Siyar wa Trajam,* p. 139, *Mukhtasar Nasr un Nur,* p. 372, *Nazm ud Darar,* p. 201-2

21. for details of Maulana Abdul Haq Alahabadi see, *'lam ul Makkiyyin,* vol. 1, p. 229, *al A'lam,* vol. 6, p. 186, *al A'lam ush Sharqiah,* vol. 1,p. 323, *Ulama ul 'arab,* p. 776, *Fehris ul Faharas wal Asbat,* vol. 2, p. 728, *Mukhtasar Nasr un Nur,* p. 233, *al Madhash al Matrab,* vol. 2, p. 189-90, *Mu'ajjam ul Matbu'at il 'arbia fi Shabah,* p. 428, *Mu'ajjam ul Matbu'at al 'arbia wal Mu'arrabah*, vol. 2, p. 1673-74, *Mu'ajjam Muallafi Makhtutat-i- Maktabat ul Haram,* p. 11, 166, *Nasr ul Ma'asir,* p. 30, *Nuzhat ul Khwatar,* p. 1262, *Nazm ud Darar,* p. 202-3

22. For detailed account of Sheikh Muhammad Marzuqi Abu Hussain see, *al Ijazat ul Matinah,* p. 33, 48, *A'lam ul Makkiyyin,* vol. 2, p. 863-64, *Ahl ul Hijaz,* p. 283-84, *Tashnif ul Asma',* p. 507-8, *ad Dalil ul Mashir,* p. 383-88, *Siyar wa Trajam,* p. 240-43, *Mukhtasar Nasr un Nur,* p. 402-3, *Nazm ud Darar,* p. 211-12

23. For detailed account of Umer ba Junaid see, *A'lam ul Makkiyyin,* vol. 1, p. 251, *Tashif ul Asma',* p. 422-25, *ad Dalil ul Mashir,* p. 296-98, *Siyar wa Trajam,* p. 147-48, *al Madhash al Matrab,* vol. 2, p. 231-32, *Nasr ud Darar,* p. 50

24. For detailed account of Sayyid 'wn Rafiq Pasha

(Governor Makkah Mukarramah) see, *A'lam ul Hijaz,* vol. 3, p. 347, 371, *al A'lam,* vol. 5, p. 97-98, *al A'lam ush Sharqiah,* vol. 1,p. 33, *Tarikh-i-Makkah,* p. 550-557

25. For detailed account of Sheikh Muhammad Abid Maliki see, *al Ijazat ul Matinah,* p. 33, 49, *A'lam ul Hijaz,* vol. 3, p. 347, 353-54, *A'lam ul Makkiyyin,* vol. 1, p. 220, *al A'lam,* vol. 3, p. 242, *Tarikh-i-Makkah,* p. 552, 585-86, *Siyar wa Trajam,* p. 152-53, *Fehris Makhtutat Maktabah Makkat ul Mukarramah,* p. 543, *Mu'ajjam al Matbu'at ul 'arbia fil Mamlikah,* vol. 1, p.201, 216, 228, 271, 282-83, *Mu'ajjam ul Matbu'at al 'arbia wal Mu'arrabah*, vol. 2, p. 1672, *Mu'ajjam ul Mu'allafin,* vol. 3, p. 375,
26. *Hiyat-i- Sadr ash Shariah,* p. 91
27. For detailed account of Sheikh Muhammad 'Ali Maliki see, *al Ijazat ul Matinah,* p. 33, 49, *Izhar ul Haq ul Mubin,* p. 13-32, *A'lam ul Makkiyyin,* vol. 2, p. 834-37, *al A'lam,* vol. 6, p. 305, *ad Dalil ul Mashir,* p. 271-77, *Tarikh-i- Makkah,* p. 586, 614, *Tashnif ul Asma',* p. 393-97, 405, *Siyar wa Trajam,* p. 260-65, *Fehris Makhtutat Maktabah Makkat ul Mukarramah,* p. 545, *al Maslak ul Jali, 62* pages, *al Musa'ad ar Rawayah,* p. 38-39, *Mu'ajjam al Matbu'at ul 'arbia fil Mamlikah,* vol. 1, p. 198, 234, 254-55, 273, 300, 423, vol. 6, p. 1275-79, *Mu'ajam ul Matbu'at al 'arbia wal Mu'arrabah*, vol. 2, p. 1282, *Mu'ajjam ul Mu'allafin,* vol. 3, p. 504, *Nasr ud Darar,* p. 44
28. For detailed account of Shiekh Muhammad Jamal Maliki see, *al Ijazat ul Matinah,* p. 33, 49, *A'lam ul Makkiyyin,* vol. 2, p. 825, *Siyar wa Trajam,* p. 90-92, *Mukhtasar Nasr un Nur,* p. 163, *Mu'ajjam al*

Matbu'at ul 'arbia fil Mamlikah, vol. 1, p. 234, *Nazm ud Darar,* p. 172

29. For detailed account of Sheikh Asa'd Dhan see, *al Ijazat ul Matinah,* p. 33, 49, *A'lam ul Makkiyyin,* vol. 1, p. 434, *Ahl ul Hijaz,* p. 258, *Tarikh-i-Makkah,* p. 585, *Siyar wa Trajam,* p. 72-73, *Mukhtasar Nasr un Nur,* p. 129-130, *Nazm ud Darar,* p. 127-28,
30. For detailed account of Sheikh Abdur Rehman Dhan see, *al Ijazat ul Matinah,* p. 33, 49, *A'lam ul Makkiyyin,* vol. 1, p. 435-36, *Siyar wa Trajam,* p. 160-62, *Fehris Makhtutat Maktabah Makkat ul Mukarramah,* p. 399, *Mukhtasar Nasr un Nur,* p. 241-42, *Nazm ud Darar,* p. 184-85
31. Monthly *Shams ul Islam,* October, 1950*,* p. 12, 30-
32. For detailed account of Maulana Ahmad Bengali Amdadi see, *A'lam ul Makkiyyin,* vol. 1, p. 309, *Mukhtasar Nasr un Nur,* p. 80-81, *Nazm ud Darar,* p. 163
33. *Tajalliyat Mehr-i- Anwar,* p. 230-36
34. For detailed account of Sheikh Muhammad bin Yusuf Khiat see, *A'lam ul Makkiyyin,* vol. 1, p 416-18, *al A 'lam,* vol. 7, p. 156, *Siyar wa Trajam,* p. 110-11, *Mukhtasar Nasr un Nur,* p. 429-30, *Mu'ajjam al Matbu'at ul 'arbia fil Mamlikah,* vol. 1, p. 201, 221, 244, *Mu'ajjam ul Matbu'at al 'arbia wal Mu'arrabah*, vol. 2, p. 1634, *Nasr ud Darar,* p. 57,
35. For detailed account of Sheikh Muhammad Saleh ba Fazal see, *A'lam ul Makkiyyin,* vol. 1, p. 261, *Siyar wa Trajam,* p. 132-34, *Mukhtasar Nasr un Nur,* p. 212-13, *Mu'ajjam al Matbu'at ul 'arbia fil Mamlikah,* vol. 1, p. 281, *Nazm ud Darar,* p. 182
36. For detailed account of Sheikh Abdul Karim

Daghastani see, *A'lam ul Makkiyyin,* vol. 1, p. 421-22, *Siyar wa Trajam,* vol. 1, p. 281, *Mukhtasar Nasr un Nur,* p. 279, *Nazm ud Darar,* p. 194-95

37. For detailed account of Sheikh Muhammad Sa'id Yamani see, *A'lam ul Makkiyyin,* vol. 2, p. 1020-21, *ad Dalil ul Mashir,* p. 108-9, *Siyar wa Trajam,* p. 120-22, *Mu'ajjam Mu'allafi Makhtutat-i-Maktabat ul Haram,* p. 510, *Nasr ud Darar,* p. 58
38. For detailed account of Sheikh Muhammad Hamid Jadawi see, *A'lam ul Makkiyyin,* vol. 1, p. 151-52, *Siyar wa Trajam,* p. 236
39. For detailed account of Sheikh Usman bin Abdussalam Daghastani see, *A'lam min Arz un Nubuwwah,* vol. 2, p. 133-36, *Nas ul Ma'asir,* p. 28
40. For detailed account of Sheikh Sayyid Muhammad Sa'id Maliki see, *Nasr ul Ma'asir,* p. 31
41. For detailed account of Sheikh Muhammad bin Ahmad 'Umeri see, *A'lam ul 'Ilm wal Adab,* p. 253-59, *Suwar min al Hayat ul Ijtamaiyya,* p. 157, *Tayyibah wa Zikriat ul Ahibbah,* vol. 1, p. 25, 52-54
42. For detailed account of Sheikh Abbas Rizwan see, *A'lam min Arz un Nubuwwah,* vol. 2, p.113-17, *A'lam ul 'Ilm wal Adab,* p. 253-59, *al A'lam,* vol. 3, p. 265, *Tashnif ul Asma',* p. 262-65, *Tayyibah wa Zikriat ul Ahibbah,* vol. 1, p. 63-64, *Mu'ajjam al Matbu'at ul 'arbia fil Mamlikah,* vol. 1, p. 205, 246-47, vol. 2, 703, *Wasitat ul 'aqd ul Farid, 16* pages.
43. For detailed account of Sheikh Umer Hamdan see, *Ittihaf ul Ikhwan,* vol. 1, total pages. 272, *Ittihaf Zwi al 'Irfan,* 10 pages, *al Ijazat ul Matinah,* p. 34, *A'lam ul Ilm wal Adab,* p. 267-74, *A'lam ul Makkiyyin,* vol. 1, p. 38-39, *A'lam min Arz un Nubuwwah,* vol. 1, p. 169-82 *Tashnif ul Asma',* p.

426-32, *ad Dalil ul Mashir,* p. 310-27, *Silun Nisal,* p. 137, *Siyar wa Trajam,* p. 204-7, *al Madinat ul Munawwara fil Qarn ir Rabi' Ashar al Hijri,* p. 211, *al Masa'd ar Rawia,* p. 25,28, *Mausua A'lam ul Maghrab,* vol. 9, p. 3243, *Nasr ud Darar,* p. 45

44. *Nur Nur Chehre,* p. 335, *al Ywaqiat al Mehriah,* p. 13, Monthly *Zia-i-Haram,* October, 1981, p. 28, Monthly *Zia-i-Qamar,* April, 1991, p. 85

45. For detailed account of Sheikh Ahmad Barzanji see, *A'lam min Arz un Nubuwwah,* vol. 1, p. 109-10, *al A'lam,* vol. 1, p. 99, *Tarikh Ulama -i-Dimishq,* vol. 1, p. 344, *al Madhash al Matrab*, vol. 1, p. 84-88, *Mu'ajjam ul Adba,* vol. 1, p. 108, *Mu'ajam al Matbu'at ul 'arbia fil Mamlikah, vol. 1, p.*263, *Mu'ajjam ul Matbu'at al 'arbia wal Mu'arrabah*, vol. 1, p. 547-48, *Mu'ajjam ul Mu'allafin,* vol. 1, p. 104

46. For detailed account of Sheikh Abdul Qadir Shibli see, *A'lam ul 'Ilm wal Adab,* p. 260-66, *A'lam min Arz un Nubuwwah,* vol. 1, p.139-48, *al A'lam,* vol. 4, p.38, *Tashnif ul Asma',* p. 317-18, *ad Dalil ul Mashir,* p. 184-89, *al Madinat ul Munawwara fil Qarn ir Rabi' Ashar al Hijri,* p. 212-13, *Mu'ajjam ash Shu'ra,* vol. 3, p. 203, *Mu'ajjam al Matbu'at ul 'arbia fil Mamlikah,* vol. 1, p. 204, *Muajjam ul Mu'allafin,* vol. 2, p. 186

47. *A'lam ul Hijaz,* vol. 4, p. 17-18, Monthly *al Munhal, December, 1988,* p. 55-56

48. *al Malfuz,* vol. 2, p. 126, 128, 131, 136-39, 143-46, 151-52

49. *al Ijazat ul Matinah,* p. 14-17, *Tazikirah Khulfa -i- A'la Hazrat,* p. 44-46, 48-50

50. *Tazikirah Khulfa -i- A'la Hazrat,* p. 46-47, 50-53, *Ulama -i- Arab ke Khutut,* p. 34-38

51. *al Malfuz,* vol. 2, p. 139

52. *al Ijazat ul Matinah,* p. 29-32
53. *al Ijazat ul Matinah,* p. 50, *Tazikirah Khulfa -i- A'la Hazrat,* p. 117-19
54. *Ulama -i- Arab ke Khutut,* p. 40, 46
55. *Fehris ul Faharas wal Asbat,* vol. 1, p. 365-66
56. *Tarikh -i- Umara al Madinat ul Munnawara,* p. 420
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EULOGIES RECORDED IN MAKKAH AND CONFIRMATION THEREOF 1325 AH

In the name of Allah, Most Gracious, Most Merciful.

We praise Allah and send blessings upon His kind Prophet (^)

Peace from us and mercy and benedictions from Allah, be upon our chief, the Ulama of City of Peace and our great leaders residents of City of the Chief of the Prophets(^).Allah the Exalted may send blessings, benedictions and salutations upon him and upon all of them.

After that, a supplication is made to Your Excellencies, as a supplication is made by a needy helpless, aggrieved and a heart-broken, in the court of clement genius and kind people, through whom Allah the Exalted repels woes and calamities and grants happiness and benefits through their benedictions.

Verily the creed of Ahle-Sunnat in India is extraordinarily unheard and the darkness of travails and calamities are horrible. The evil is up, distresses are dominant and task ahead is extremely difficult. The Sunnite Muslim is so patient for his religion as if a keeper of fire in his palm. Therefore, this becomes expedient for the illustrious leadership like you to extend your help for assisting religion and belittlement of evil-doers. When it is not possible with swords, it should be done with pens.

Come for help, come for help, O the army of Allah or horsemen of the Prophet of Allah, succour with your lights and assist us to repel the foes and strengthen us in this state of intensity.

In order to make these affairs according to power, the more clear thing is that amongst from the Ulama of our city, a man who is much more famous amid our chiefs and magnates as the scholar and erudite of Ahle-Sunnat-wal-Jamaat, has devoted himself in repelling these wickedness and vices. He has written books, and has compiled statements. His works are more than two hundred. Those books remove rust and dross and embellish the religion. One of them is the explanation of Al-Mo'tamad namely *A1-Mo'tamad Al-Mustanad*. In one of its chapters, those blasphemous innovations have been discussed, which are in vogue today in India. From that very dissertation, we have mentioned some of the factions verbatim for your information so that it may be honoured by your confirmation and the Sunnah may be glad and happy, and by its happiness the entire endeavour be happy, by the assistance of your approval and research.

Kindly mention it clearly that the leaders of mis-guidance as they have been named, are actually in the same

state. Whether the verdict or saying of the author deserves to be accepted or there is no justification in calling these people disbelievers, nor it is justified to save the general public from them and show abhorrence and hatred for them even if they deny the requirements of Deen (religion) abusing Allah the Lord of the Worlds and cast aspersion on the Prophet of Allah the trustworthy and Compact (blessings of Allah be upon him) by publicising their contemptible discourse, they deserve respect for the reason that they belong to Ulama of *Maulavi-ism,* although they are from the sect of *wahhabism.* Their respect is necessary in religion even if they abuse Allah and Chief of the Prophets, as surmised by some irresolute ignorants. There are people in whose hearts, faith has not established properly.

O our magnates! Explain the assistance of religion of your Lord whether these are the same people, who have mentioned, and their discourse has been copied from the books like the works of Mirza Ghulam Ahmad Qadiani- Ejaz-e-Ahmadi and Izala-tul-Auham. Fatawa-e-Rashid Ahmad Gangohi and Braheen-e-Qatiah, which is actually the work of Gangohi but has been attributed to his pupil Khalil Ahmad Anbaithawi, and Hifzul Iman of Ashraf Ali Thanwi, whose rejected writings have been italicised for distinction. The questionable thing is whether these people deny the requirement of religion or not. If they deny, they are disbelievers. In the circumstances, whether it is obligatory upon the believers to call them disbelievers as all the deniers of requirements of Deen (religion) fall in this category. The trustworthy Ulama have given verdict that whoever has a doubt in the unbelief of such people is unbeliever *per Se.* This has been explained in the famous books like “Shifa”, “Bazaziah”, “Majma-ul-Anhaar”, and “Durr-ul-Mukhtar”.

Moreover, whoever has doubt in. them and abstains from calling them disbelievers, honours them or abstains from belittling them, what is the injunction of Shar'a for him. You have always been issuing verdicts for the guidance of the believers in this respect.

Blessings of Allah be upon the Chief of the Prophets Muhammad, his inmates and his all companions.

The Contents of Al-Mo'tamad Al-Mustanad

Prima facie the point of blasphemous innovation has been sifted out i.e. every person who being Muslim denies the necessities of religion is disbeliever indeed and to perform prayer in his following, to marry, slaughtering of animal, meeting and discussing any problem with him, falls in the category of apostasy in all such matters, as per categorical order contained in many books of various scholars of thought like Hedayah, A1-Ghurar Multaqi-ul-Akbar, Durr-ul-Mukhtar, Majma-ul-Anhaar, Shar'h Al-Naqayah of Barjandi, Fatawa Zaheeriah, Tareeqatul Muhammadiyyah, Hadeeqatul Nadiyyah, Fatawa Hindiyyah and their text and exegetics. These great books contain categorical information.

Now it needs that we may mention some of the wretched persons notorious in our cities and times and their heart-rending calamities, and darkness heaped on one another. The state of time is the same as the most truthful and the believed one (blessings of Allah be upon him) has informed that a man shall get up early in the morning as a believer and go to sleep as a disbeliever or shall go to sleep as a believer and get up early in the morning as disbeliever.

God forbid, therefore, warning upon the blasphemy of these concealed disbelievers is necessary to be given in the name of Islam, and there is no strength and power save Allah.

One of these factions is Mirzaiyah and we name him as Ghulamiyyah attributed to Ghulam Ahmad Qadiani Anti-Christ, who appeared in this period. He, in the beginning, claimed to be a assimilator of Christ. He claimed so rightly because he is by God like anti-Christ and impostor. He then made headway in his state of affairs and claimed to have received revelation. In this claim, he is right because Allah the Exalted has rightly said regarding the Satans:-

They inspire in one and other plausible discourse through guile (6:112)

As regard the attribution of his so-called inspiration and his book Baraheen-e-Ghulamiyah, to Allah the Exalted, this was under diabolical urge which he had from devil and attributed it to the Lord of the Worlds. Then he claimed for Apostleship and Prophet-hood and explaining and elucidating his claim, he said:

"Allah is He who sent His prophet in Qadian".

He also thought the following false revelation was also sent to him:

"Verily we sent him in Qadian and he has been sent with truth".

He also had a false notion that he was the same Ahmad whose good tiding was given by the son of Mary and his saying purported:

“And bringing good tidings of a messenger who comes after me, whose name is the Praised One”.

He (wretched) also surmised that Allah the Exalted said to him:-

“He it is Who has sent His messenger with the guidance and the religion of Truth, that He may cause it to prevail over all religions”.

Then he started showing his superiority over several Apostles and Prophets, following his mean self. He chose the words for himself “The Word of Allah, the Spirit of God and Prophet of Allah, Jesus Christ and said:

Set aside the mention of son of Mary,
Ghulam Ahmad is better than him.

When he was apprehended for being a similitude of Jesus Christ and asked for the miracles Jesus used to show, like giving life to the dead, healing the blind by birth and the leper, fashioning of clay, the likeness of a bird. Breathing into it, and its becoming a bird by Allah’s leave, he replied that Jesus did these miracles by Mesmerism, which is a kind of magic in Arabic lexicon.

He then said that had he not considered these things as abominable, he would have also done so when he resorted to making prophecies about the things to come, his lie and falsehood became more manifest and he cured his disease that the inaccuracy of prophecies is not against

prophet-hood as the prophecies of four hundred prophets have proven to be false, and the prophet, whose several prophecies proved to be untrue was Jesus Christ. He continuously ascended the ladders of wretchedness until he termed the event of Hudaybia as untrue prophecy. Curse of Allah be upon him who persecuted the Prophet of Allah(^) and curse of Allah be upon him who teased any of the prophets(^).

When he aspired that the Muslims believed in him under duress as son of Mary, but they did not say yes to his claim and they started stating the virtues of Jesus Christ, he resorted to contention and started finding faults with Jesus Christ *(7)*. He went upto the extent that he attacked upon his righteous mother the chosen and pure and absolved of any iniquity by the witness of Allah and His Prophet *(blessings of Allah be upon him and salutations)*. Then he explained that he had no reply to sarcastic remarks against Jesus and his mother, passed by the Jews, nor he could principally justify them. He then accused Hazrat Maryam (Mary) the pure, with such imputations in his wicked treatises, which cannot be reproduced here due to their gravity. He elucidated that there was no proof for the prophet-hood of Jesus rather numerous arguments were for the falsification of his prophet-hood. Then he concealed his blasphemy with the apprehension of fear of the Muslims and said: "That we say about his prophet-hood only that the holy Quran has placed him in the list of prophets". Then he realised from his statement and said that there was no possibility of his prophet-hood. His wicked utterance, as we see, falsifies the holy Quran also; because he has said such a thing for whose falsification, there are numerous arguments. Apart from this, there are several blasphemous sayings of Mirza Ghulam Ahmad Qadiani. May Allah

protect the believers from him, and from the vices and evils of all the impostors.

The second faction is known as the Wahhabiyah and assimilators and Khawatimiah. We have narrated their states and sayings in the previous lines (they believe that there are six assimilators of the Prophet (^) and six seals of the prophets exist on the strata of the earth). They are several in numbers. One .of them is Ameeria, attributed to Ameer Hasan and Ameer Ahmad Sahsawani. Naziriah is attributed to Nazir Hussain Dehlavi. Qasimiah belongs to Qasim Nanotawi, the author of "Tahzir-un-Naas". He has said in his treatise:

"If supposedly during the life time of the Prophet(^) or after him there emerges any prophet, the finality of prophet-hood shall no be affected". "According to the masses, the Prophet (^) is the seal of the prophets in these meanings that he is the last of the prophets, but the people of understanding know very well that there is no excellence *per se* in precedence or remaining behind of whatever he uttered under delirium".

It has been said in the *Tatimmah* (appendix) and Al-Ashbah etc. that whoever does not believe in the Finality of Prophet-hood of Muhammad (^) is not a believer and it is from the necessities of the religion. He is the same Nanotawi, who has been praised as a Physician of Ummah of Muhammad (^) by Muhammad Ali Kanpuri.

So Glorified be He, Who turns the hearts and hearts and eyes. There is no strength and power except Allah, the one, the Powerful, the Majestic, and the Forgiver.

These people are the rejected disciples of the sneaking whisperer along with their partners in these calamities and have separate opinion from each other, which the devil reveals to them by deceit. The details of all such diabolical deceits have already been given in various treatises.

The third amongst those factions is Al-Wahhabiyah Al-Kazzabia, who following Rashid Ahmad Gangohi says firstly in emubation of Ismail Dehlavi that doctrine of possibility of lie is applicable to the Being of Allah the Eternal, and I have falsified his delirious utterances in a permanent book namely "Subhan-us-Subbooh An Aibay Kizbe Maqbooh" (Glorified be the Holy One, Who is free from the Abominable Fault of Lie). I sent this to him through registered mail, which has been received by him, and receipt thereof has been received from him. Eleven years have elapsed but no reply has been written. The opponents are giving information for the last three years that reply shall be written or has been written and sent for printing. But God does not show right path to deceivers and dishonest people. They, therefore, neither stood fast nor were able to seek help from anyone. Now Allah has made their eyes blind whose insight had already been made blind. I still expect reply, but will a dead body come for disputation from grave? Then his tyranny and misguidance went upto that extent that he, in one of his verdicts, which I have seen with my physical eyes in its rebuttal duly stamped and has several times been published in Bombay, he has clearly said that whoever believes that Allah is a liar per practice and then explains, God-forbid, that God has told lie and this great fault has emerged from Him, he, what to speak of his astrayness and beguilement, should not be called a transgressor as several religious leaders have said so, as he said. The up-shot is that he has

made mistake in interpretation. There is no deity except Allah, he having seen the magnitude of results of possibility of telling lie, dragged the matter to the occurrence of lie. This is a current tradition of Allah. Such people are from the same class whom Allah has rendered blind and their eyes have turned blind. And there is no strength and power except Allah, the High and the Supreme.

Among them, there is faction known as Al-Wahhabiah Al-Shaitaniah, like a diabolical sect from Rawafiz (heretics). Wahhabiah Shaitaniah follows a singular devil and diabolical sect follows the universal Devil (Iblees) the accursed. These are also the staunch believers of Rashid Ahmad Gangohi the liar, as explained in his book "Baraheen-e-Qatiah" (the book, by God, does not severe except the things, which are to be connected by the order of Allah) that their Guide Iblees has more extensive knowledge than the holy Prophet (^). His bad saying is reproduced in his own words:

> "Shaitan and Angel of death, do have this extensive knowledge by categorical injunction, but there is no categorical injunction in respect of the knowledge the "Pride of the World", which rebut all the injunctions and establish a sort of polytheism".

He has written prior to it that if it is not polytheism, then which part of an iota faith is it.

Come to help O the believers, for the sake of the Chief of the Prophets (^) and look at the person, who claims to be on the height of sciences, and perfection and

depth of faith and gnosis being called as Ghaus (a helper) and Qutb (a pivot) by his followers and dares casting aspersive language upon the Messenger of Allah.

He (the wretched) believes in the extensive knowledge of his guide Diabolos (Iblees) but forms such an opinion about him, who was taught by Allah which he did not know and Allah's great grace was upon him. Then Allah, the Exalted, revealed upon him everything and imparted him the knowledge of firmament and the earth. Allah also taught him the knowledge, which lies in between the East and the West along with the knowledge of the first and the last as proven by the holy text of numerous traditions. So the holy text is available for the extensive knowledge of the holy Prophet (^). Is it not a belief in the knowledge of Iblees and denial of the knowledge of Muhammad (^)?

Naseem-ur-Riaz (as its text has already mentioned) that whoever believes in the lesser knowledge of the holy Prophet (^) than anyone, found fault with the Prophet (^) belittled his glory and being an abuser, the verdict regarding the punishment for him is the same. There is no difference and exception whatsoever, and on this matter, there is a continuous consensus since the times of the companions (May Allah be pleased with them).

Now I exhort you to look at the signs of the seal of Allah that how a seer becomes a blind and leaving the right path adopts the blindness and believes in the comprehensive knowledge of Diabolos (Iblees). But when there is mention of knowledge of Muhammad (blessings of Allah be upon him) he terms it as polytheism whereas polytheism means to set a partner with Allah the Exalted. Then the thing when its partnership is proven from any of

the creations, it will be an absolute polytheism for all the creations, and Allah has no partner.

Now look! How the wretched man believes in the partnership of Diabolos with Allah, when partnership stands annihilated by Muhammad (^). Then look at the curtain of Allah's wrath upon his eyes that he demands a holy text in respect of the knowledge of Muhammad (blessings of Allah be upon him) and is not pleased even if the holy text is available absolutely. When he comes to negate the knowledge of the holy Prophet (^) he attaches himself to this statement of blasphemy at page 46 which is false and is available nowhere in the religion. He ascribes this narration to those scholars, who have never narrated but falsified it clearly. He says that Shaikh Abdul Haq has narrated, that the Prophet (^) had no knowledge of the things beyond the fore walls, whereas Shaikh Abdul Haq has said in Madarij-un-Nubuwwat as under:

> "Here this thing creates doubt that this has been found in some narrations that the Holy Prophet (^) has said that he is a bond and does not know about the things beyond the forewalls. Its reply is that this saying has no basis nor it has been narrated accurately".

Just see! How he argues from "O ye who believe! Draw not near into prayer, and leave when ye are drunk"

Imam Ibne Hajar Asqalani has asserted that this narration has no basis and Imam lbne Hajar Makki has said in his work "Afzal-ul-.Quran" that this has no basis at all.

I put up his these two sayings to his disciples and followers by which he accused Allah, the Exalted, of

telling lie and belittled that the Holy Prophet (^). They opposed me and said that their guide could not utter this blasphemy. I showed them the book and divulged his secret unbelief. They then under extreme misery had to say that that was not the work of their guide rather it belonged to his disciple Khalil Ahmad Anbaithawi. I replied that he has written an eulogy on it and declared this book as a unique and august work, praying Allah for its approval. He also said that this book is a shining proof of the extensive light of knowledge, width of sagacity, understanding, goodness of speech and dignity of writing of the author.

His disciple argued that he perhaps did not go through the entire book. He might have seen it doted doted and relied upon the extensive knowledge of his disciple. I said it is not so, rather he has written a eulogy, in which it is well explained that he had gone through this book from A to Z. He said perhaps he has not read it carefully. I said, shut up. Rashid Ahmad Gangohi has asserted to have read the book with care. The contents of his eulogy are as under:

> "This worst of the mankind Rashid Ahmad Gangohi has read this august book Baraheen-e-Qatiah, from beginning to end with meticulous care".

Upon this, he was astonished like anything. Thus, the disbeliever was abashed. And Allah guides not wrongdoing foes (2:258).

From the magnates of Wahhabiah Shaitainiah faction, the last man and follower of Gangohi is Ashraf All Thanwi, who compiled a little treatise hardly consisting of four pages and explained therein that the similitude of

unseen knowledge of the holy Prophet (^) is that of the knowledge of suckling baby, mad-man rather the knowledge of every quadruped and all animals, The translation of his accursed words follows as under:

> "If the application of unseen knowledge is justified to be made to the holy being of the holy Prophet by the saying of Zaid, then it is to be enquired whether this occult knowledge means some sum of unseen knowledge or the whole unseen knowledge. If it means some unseen knowledge, then there is no speciality of the Holy Prophet, such unseen knowledge is possessed by every Tom, Dick and Harry, by a suckling baby and a mad person rather by all animals and quadrupeds. If it comprehends all the unseen knowledge and its any fragment is excluded, its falsification is proved by traditional and intellectual arguments".

I say, look at the signs of seal of Allah how this man dares equalise the knowledge of the Prophet (^) with Dick and Harry. It is not understandable as to why he could not discern this little thing that Dick and Harry and his braggers whom he has mentioned, know nothing about the unseen knowledge. If at all they know, it will be based on conjectures. The certain knowledge is given to the Prophets in person and other than Prophets, who get certain knowledge of unseen affairs, is due to the information imparted by the Prophets (blessings of Allah be upon them all) not through anybody else. Have you not seen your Lord how does he say?

> "And it is not (the purpose of) Allah to let you know the unseen. But Allah chooses of His messengers whom He will (to receive knowledge thereof). (3:179)

And Allah, the Exalted, says:

> "(He is) the Knower of the unseen, and He reveals unto you His secret, Save unto every messenger whom He has chosen". (72:26-27)

Just look! How daringly he has forsaken the Quran and faith and adopted asking the distinctions between a prophet and an animal. Allah in this way puts seal on the heart of every haughty and a dishonest person.

Then look! How he comprehends the matter of Absolute Knowledge and knowledge of the absolute and does not draw a line of distinction between the knowledge and the letter or two letters and extreme receives from number and limit at least. According to him, the excellence depends upon the complete containment and withdrawal of excellence becomes necessary from the entire excellence, which survives. Thus, the withdrawal of Absolute Excellence from the Prophets (blessings of Allah be upon them) without the distinction of the Unseen and visible world. In this way the withdrawal of Absolute Knowledge becomes necessary from the Prophets (^) and the course of his wicked speech is more manifest than the course of Unseen Knowledge, because the attainment of Absolute Knowledge of something for every man and animal is manifest from the attainment of some sciences of Unseen.

I again say that you will never see a person, who belittles the Holy Prophet (^) being an elevator of his

Lord, the Exalted. By all means, he, who belittles the Prophet (^) belittles his lord, the Exalted as commanded by the Glorified Allah:

> "And they measure not the Power of Allah its true measurement". (6:91)

Therefore, this wicked speech does not flow in the knowledge of Allah, the Exalted, it flows in the Divine Power evidently without any hardship, as a heretic denying the general Power of Allah, the Exalted, learning from this staunch denier, who denies the knowledge of Muhammad (^) and says that if the verdict regarding the providence of the Sacred Being of Allah is correct as the believers believe, the matter in question is whether that Providential Power means the power to overcome particular things or all things. if it means "particular things", there is no particular distinction of Allah, the Exalted, such power is available to every Tom, Dick and Harry, suckling baby, mad man, rather to all animals and quadruped. And if this power is meant for all things, this will not exclude any person from it, and its falsification stands substantiated traditionally and intellectually, because the Sacred Being of Allah, the Evolver, is Itself included. If Allah has no power over His Being, He comes under a power. Thus, He will become "Possible" and will not remain "Necessary" or the "Deity".

Now look at the transgression as to how a transgressor attracts a transgressor. Asylum with Allah, the Lord of the Worlds.

So comprehensively all these factions are disbelievers, apostates and out of the pale of Islam by the consensus of the believers. In Bazaziah, Al-Durur Al-

Ghurur, Fatawa Khairiah, Majma Al-Anhaar, Durr Al-Mukhtar and in reliable books has clearly been stated about these disbelievers that whosoever has doubt in their blasphemy and chastisement, becomes disbeliever himself.

Qazi Ayaz has said in his illustrious book, Al-Shifa Sharif, that we call him a *kafir* (disbeliever), who creates eternal relation with a community other than Islam, or keeps their company or has doubt in their disbelief.

It has been stated in Bahr-ar-Raiq that whoever appreciates the discourse of people of greed and avarice or considers it a fact or believe in the accuracy thereof, if it is a blasphemy, the lauder of it shall be a disbeliever.

Imam lbne Hajar in his work Al-Aalam, in chapter of approved unbelief, has quoted references from the illustrious religious scholars as under:

> "Whoever utters blasphemy, or whoever appreciates it or shows pleasure upon it, commits blasphemy".

Therefore, O the embodiment of water and soil, be careful. All things, which are approved, religion is more excellent, significant and effective than all of them, the disbeliever is never venerated. Verily, to avoid from astrayness is more important. Verily, one evil attracts another. Verily, from the thing being awaited, anti-Christ is the worst one. His followers shall be in abundance; their wonders shall be more evident and manifest. Verily, the day of resurrection is more calamitous.

So be fugitive to Allah. The storm has reached the diff. There is no power and strength save Allah. I have

prolonged my discourse here just to give warning against these things more importantly than the importance of other things. Allah is sufficient for us and the best helper. The best blessings and accomplished benedictions be upon our master, Muhammad and his inmates. Praise be to Allah the Lord of the Worlds.

Here ends the discourse of A1-Mo'tamad Al-Mustanad, which we intended to present before Your Excellencies, expecting all goodness and benedictions from you, so that we may benefit from your reply. You may have an enormous recompense from the real King and Bestower. And best blessings be upon the best guide, upon

his inmates and his companions till the day of recompense and reckoning.

21st of Dhil Hajjah
The day of Thursday, 1323 AH,
Makkah Mukarramah
(May Allah enhance its dignity and reverence. Ameen!)

EULOGIES OF SCHOLARS OF MAKKAH MUKARRAMAH

1. This eulogy was written by a surging ocean, a deep sea of knowledge, a dignified scholar, a courageous theologian, a resort of the beneficiaries, a man of excellence, a recluse to Allah, piety and purity of religious savants, the chief of Ulama of dignity in the Sacred City of Allah, our chieftain and guardian Shaikh Muhammad Saeed Ba Busayl, may Allah bestow upon him His extensive favour, Mufti of Shafia in Makkah the guarded.

All praises be to Allah, the Exalted, Who has made the Ulama of Shariah of Muhammad (^) a source of freshness of the world and resource of life. The valleys are abundant with their truthfulness and guiding principles. Their efforts have, indeed, given a sacred boundary wall to the religion of the chief the Prophets (^) and protected this boundary wall from the hands of professors of evil beliefs. Their intellectual resplendent arguments have falsified the machination of astray people.

After blessings and salutations, I submit that I have seen the writing penned down by an accomplished teacher, an adept crusader of religion of the Holy Prophet (^) with pure and modest words, albeit my dear brother and companion Maulana Ahmad Raza Khan, whatever has recorded in his worthy work, has strongly falsified the bad profession of belief and irreligiosity of some renegade chiefs. Such people are worse than any enemy, unclean persons, mischief-mongers and obdurate men

. The illustrious scholar has put up an epitome of some articles wherein some *maulavis* professing bad beliefs have specially been mentioned. Such people, due to their misguidance and beguilement are considered to be amongst the meanest disbelievers. May Allah grant the author good recompense for his laudable efforts. The author has, indeed, brought their mischiefs and blasphemous acts to naught. God willing, this writing shall create a great weight of faith in the hearts of men of faith.

This eulogy has been written by the orders of an expectant of attaining perfection from his Lord, Muhammad Saeed Bin Muhammad Ba Busayl, Mufti of Shawafea in Makkah the guarded one, Allah may forgive his parents, Divines, lovers, brothers and all the believers.

2. This eulogy was written by one of the unique Verity of Ulama, sumptuousness of Divine erudites, man of dignity and praise, pride of men of excellence and glory, piety of ascetics, merit of glorious people, Shaikh of Preachers and Religious Leaders of Makkah, repeller of astrayness and disorder, bestower of bounties and righteousness, Maulana Abdul Khair Mir Dad (may Allah protect him till the day of judgment).

Praise be to Allah, Who has graced us with His guidance and favour. This is, indeed, a great grace. It is His providential favour so that a person may make

decision according to the Faith in a jeopardising state of affairs.

I praise Allah, the Exalted, Who has honoured the erudites of this Ummah to be like the prophets of Children of Israel, and bestowed upon them the arguments, and cutting proofs. He has also enabled them to deduce the intricate propositions of Shariah. I render my thanks to Allah, Who has granted lofty and high station to the Ulama, who showed steadfastness in supporting the Truth discouraging their opponents. They (Ulama), indeed, enjoy excellent reputation in the East and the West.

I bear witness that "there is no deity save Allah". He is the One without partner. I bear witness to the Bond, who always propounded Unity of Allah and made the Oneness, the necklace of his neck during his life.

I bear witness that "our chief and master Muhammad ^ is Allah's distinguished Bond and a resolute Prophet (^), who has been sent as a light of guidance and mercy for the whole world". He has been sent with a resplendent dictum so that he may express the true religion of Allah before U*mmah.* May Allah send His blessings and salutations be upon him; make his inmate a shining lamp and his companions the stars of guidance, who may shine like pearls continuously.

After Divine praise and salutation, I confess that our chief Ahmad Raza Khan is a great religious scholar, who solves intricate problems by the light of right and removes the difficulties. He is a treasure of intellectual subtleties. He has picket up the pearls from the safest treasure. Ahmad

Reza Khan is the sun of gnosis, which shines at mid-night with full glory. He opens the knots and difficulties of internal and external knowledge and intellect. Those, who are aware of his knowledge and excellence, know very well that our elders have left a lot for us.

Maulana Ahmad Reza Khan has embellished his work Al-Motamat-ul-Mustanad with such arguments, proofs and expositions, which are acceptable to every man of faith, who looks at them with the sight of veneration and glory. Ahmad Reza Khan has shaken the foundations of unbelief and blasphemy. Whoever believes the sayings and doctrines based on unbelief is undoubtedly an unbeliever and misguided one. Such person beguiles others and is out of the pale of religion as an arrow is darted from the bow. According to all Ulama of Islam, who support Islamic community and path of Ahle-Sunnat-wa-Jamaat, all such sayings imply innovation and misguidance.

Allah, the Exalted, may grant great recompense to the author, on. behalf of the people, who are on the right path and gain an immense benefit to the coming generations from his writing and works. He may keep hoisted the flag of truth till the existence of the world and also keep supporting the people of truth day arid night. Allah, the Exalted, may also increase his knowledge and help him. Allah, the Exalted, may enable the entire world to benefit from his life and keep an eye of favour on him and also protect him from every foe, evil-doer and envious, for the sake of the Chief of the Prophets (^), his inmates and companions.

This has been written by a mendicant of the Lord, captive of his sins, Ahmad Abul Khair bin

Abdullah Mirdad, servant of Allah, preacher and Imam of Mosque of Haram.

3. This eulogy was written by the bold assailant of Ulama of science of research, noblest of the research oriented magnates, an experienced leader and a shining noble man, a raining cloud, a resplendent moon, helper of Sunnah, a leader of certainty, ex-Mufti of Hanafites, an anchorage of departure, a man of respect and success, Maulana Al-Allamah Shaikh Salih Kamal, decorated with crown of beauty and elegance by the Lord of Majesty.

In the name of Allah, Most Gracious, Most Merciful

Praise be to the Lord of the Worlds, Who embellished the firmamental lores of the lamps of Ulama of Gnosticism and illuminated the distinct path of truth and guidance owing to their benedictions. I render thanks to Allah for these favours and also render special gratitude for the special excellences.

I bear witness that there is no deity save Allah. He is the One, and without partner. I bear that witness, which raises the repeaters of light to the pulpits of light and does not allow the doubts of curvedness and astrayness to be nigher to it I bear witness that our chief and master Muhammad (^) is His distinguished Bond and His prophet, who maintained the cutting proofs for us to illuminate the vast paths.

O God! Send the choicest blessings and salutations upon him (^), his pure children, successful companions,

his righteous followers and this series may continue upto Doomsday.

A special favour of Allah be upon the illustrious scholar, who is an ocean of knowledge and excellence and source of coldness of eyes of elder scholars. He is Maulana Ahmad Reza Khan Brailvi, a great researcher; Allah may keep him safe and sound and protect him from every evil and undesirable thing.

After praise of Allah and blessings upon the Prophet(^), I say:

"O leader and guide! Mercy of Allah be upon you and His benedictions may descend upon you. You have, indeed aptly replied to the blasphemies of the irreligious *maulavis,* you have made a thorough research in your work as a result of which the necks and heads of all the believers are bowing before your clemency to pay you a glowing tribute.

You have done such an outstanding spiritual task, which has become a source of unique benefit. May Allah keep you established as a citadel of the Muslims and grant you unending recompense and a lofty station.

The so-called guides, who have been mentioned in your work, are, indeed, misguided. As per your version they are unbelievers and out of the pale of the religion. it is expedient upon all believers that they should keep the general public away from their mischiefs condemning their vicious beliefs. It is our act of attaining spiritual benefit.

According to us these people are evil-doers as well as mischief-mongers. They are misguided, tyrant and staunch unbelievers.

O God! Descend upon them a dire torment and defeat them in such a way that they may seem running as a fugitive. These are condemned and rejected people.

O God! Let not our hearts go astray because You have shown us the right path and established us on the religion. Give us shelter under Your mercy, You are oft-forgiving and compassionate.

The choicest blessings of Allah be upon our master and chief Muhammad (^) in abundance, upon his inmates and companions and countless salutations.

This eulogy was uttered by the servant of Ulama and knowledge in the Mosque of Haram, Salih bin Shaikh Siddique Kamal Hanafi, Ex Mufti of Makkah. May Allah forgive him, his parents, his divines, friends and belittle his enemies and enemies bearing malevolence in their hearts. Ameen

(In the name of Allah, Most Gracious, Most Merciful)

4. This eulogy was written by the great researcher, understanding minute things, illuminator of light of minds, East of the sun of the sagacity of lores, master of knowledge, ken and excellence, Maulana al-Shaikh ali bin Siddique Kamal. May Allah grant him perpetual respect and beauty.

In the name of Allah Most Gracious, Most merciful

In the name of Allah, the Exalted, Who has honoured religion by practising Ulama, who are disseminating the beneficial knowledge.

O God! You have made the practising Ulama resplendent like stars in the darkness of the world and made their lights to guide in the opaque darkness. They are meteorics, by whose lights the Satans of irreligiosity and misguidance are hit The uncontractables and recalcitrants will be reduced to ashes by these incendiaries.

I bear witness that there is no deity save Allah. He is the One, without any partner. I reserve the witness for the day of travail and tribulation. I bear witness that our chief, the Prophet of Allah is His servant, His Apostle, Seal of the great Prophets (^).

Allah, the Exalted, may send blessings upon him (^), his inmates and his illustrious companions.

After praise, of Allah and blessings upon the Prophet (^), I render thanks to Allah that a star has appeared there with resplendence and bright light. We have been afforded his guidance in this age of confusion and travails. In this age, storms of irreligiosity are coming up. Dangerous currents of water of misguidance are advancing. People of profession of bad beliefs stepping down from the heights of the mountain, and are attacking the people of faith.

O God! Protect Your cities from them and keep Your creatures under your protection, send upon them the same calamity, which You sent upon *Aad* and *Thamood* and change their houses into ruins. These people, professing the creed of *Khawarij,* are the dogs of the hell.

These are the army of Devil, are disbelievers who have been identified by a shining star, our reverend teacher, our chief and leader Maulana Ahmad Reza Khan, who is a cutting sword for *Wahhabis* and their followers.

O God!

Protect him and grant him victory over the enemies, who have gone out of the pale of religion, for the sake of our chief Muhammad and the choicest salutations be upon him (^).

Ali ibne Siddique Kamal

5. This eulogy was embellished by the writing of a surging ocean, a great scholar of excellence, remainder of the elders, chief of the last, the pure trusty in Allah, a perfect divine devotee, supporter of Sunnah, effacer of calamities, a place of descension of beams of absolute light, Maulana Shaikh Muhammad Abdul Haq, Migrant from Ilahabad, perpetually supported by the hands of strength. Peace be upon him and mercy and benedictions of Allah and His forgiveness.

In the name of Allah, Most Compassionate, Most Merciful.

Praise be to Allah, Who has chosen His servant, afforded him to support the stand of Muhammad (^) and made him the inheritor of his Prophets (^) in knowledge and wisdom. It is, indeed, a great spiritual degree.

The choicest blessings upon our Chief Muhammad, Messenger of Allah, who is a repository of all excellences by His grace and is also an embellishment of good morals

O God! Send blessings upon the inmates of Your Prophet (^), his companions, who gave their lives in his obedience and devoted themselves to carry out his orders.

O God! Let there be the remembrance of the Prophet (^) till the chirping and singing of nightingales in the gardens of temporal world.

After praise of Allah and blessings upon the Prophet (^), I say:

"That I know about a book of excellence. This book is lying before me. It is, indeed, a pleasant speech. Having seen its contents, I have felt extremely delighted. I have heard its contents with meticulous care and saw a river of bounties flowing before me.

The author of this book is Maulana Haji Ahmad Reza Khan, who is, indeed, an illustrious scholar, a surging river of knowledge, abundant in graces, a swimmer of river of fortitude, a man of dignity and honour, a surpasser of men of knowledge, a man of sagacity and discernment, most kind element of nature and disposition and of outstanding intelligence. He has written a unique book, which is fraught with research, details and coherence. He has done justice with the caption adopting the pathway of guidance and righteousness.

It is, therefore, incumbent upon us that whenever we face some doubt in any problem or proposition, we must resort to this book fully relying upon it.

May Allah, the Exalted, grant the author full recompense, shower upon him His extreme bounties and endow him with His grace and favour till post- eternity. He

may enjoy his entire life comfortably and conveniently without any bad occurrence for the sake of the Chief of the Apostles and the world's purest blessings and salutations be upon his respected inmates and his dignified companions."

This eulogy was written by a weak bond of Allah, taking His refuge in Haram, Muhammad Abdul Haq son of Maulana Shah Muhammad Ilah Abadi (may Allah deal both of them with His general favour. 8th Safar-ul-Muzaffar, 1324 AH.

One million blessings be upon the Migrant to Madinah (^).

6. This eulogy was composed by the wrath for the hypocrites, success of conformists, supporter of Sunan (traditions) and people of faith, effacer of innovation and its ignorance, decoration of time, bliss of moments,. improvisator of sermons of munificence, guardian of books of Haram, an illustrious scholar, and a noble erudite Hazrat Maulana Sayyid Ismail Khalil (may Allah grant him a perpetual respect and veneration).

In the name of Allah, Most Gracious, Most Merciful.

All praises are due to Allah, who is the One, the dominant, powerful, honourable, omnipotent and glorious. He is above the words of unbelievers, uncontrable and deviationists. He has no counterpart and similitude.

Blessing be upon, who is superior to all the worlds, albeit our Chief Muhammad, messenger of Allah and son of Abdullah. He (^) is, indeed, the seal of the prophets and leader of all the Apostles (^). May Allah protect his eulogisers from the calamities, which are being spread by the irreligious people. He may keep us on the right path - path of guidance and save us from the blind beliefs.

After praise and blessings, 1 say:

"That a band of irreligious people, who have been mentioned in "Al-Mo'tamad Al-Mustanad", is by all means condemnable. Amongst from them, are Mirza Ghulam Ahmad Qadiani, Rashid Ahmad Gangohi, and other followers Khalil Ahmad Ambaithvi and Ashraf Ali Thanvi. There is no doubt in their unbelief. He, who has doubt in their unbelief, is unbeliever without doubt.

One should not be hesitant in calling them unbelievers in any circumstances. In this band, there are some persons, who left the religion at length. Some of them have denied the partial principles of the faith and also denied the facts, which are accepted by the entire Ummah unanimously. Now such people have no place in Islam. They have lost their vestiges. Even an idiot knows that whatever they utter is not acceptable to intellect and wisdom. Intellects, temperaments and hearts deny their utterances. I assert that these people are astray, astray-producers, unbelievers and transgressors. They are out of the pale of religion. Their unbelief has emerged from their bad understandings. They are unable to understand the sayings of the illustrious Ulama. After going through

their blasphemous writings, I am fully convinced that they are without any suspicion unbelievers. They are the interpreters of the unbelievers. They want to spread mis-guidance having falsified the faith of Mustafa (^). They are denying the original faith. Some of them are denying the essence of finality of prophet-hood; some of them are denying the lofty station of prophet-hood.

Some of them are making false claim of prophet-hood. Some of them are styling themselves as Mahdi. Some of them are claiming to be Jesus Christ It is evident that they are spreading apostasy. The people of Wahhabi sect are deviationists. Curse of Allah be upon them, and they may fall into the ditch of dishonour, their abode may be in the hell. They are beguiling the masses, who are like cattle, with their interpretations. They claim to be on the right path and call the previous people astray ones. These people are opposed to the resplendent faith. They are forsakers of religion of the Holy Prophet (^).

Would that they would have understood that if our ancestors had not trodden the path of the Holy Prophet (^), who would be on the right path.

I render gratitude to Allah, the Exalted. I praise Him for appointing an accomplished scholar for us, whose knowledge and excellence are glorious and excellent, whose appreciation is beyond boundaries. He is a singular of time and a peerless of era.

Hazrat Maulana Ahmad Reza Khan Brailvi (Allah may protect him) falsifies the fake interpretations of these irreligious people with the

Quranic verses and traditions of the Holy Prophet (). Why it not be so? The Ulama of Makkah bear witness to his action and excellence. I assert that he is a revivalist of this century.

Allah, the Exalted, may grant good recompense to Maulana Ahmad Reza Khan *for* rendering services to religion and bestow upon him His favours, blessings and benedictions.

Today in sub-continent, there are several sects, who sing the praises of Islam, but they are agents of unbelievers and do espionage for them. They are foes of the religion of the Holy Prophet (^) and wish to create dissension in the Muslims.

O God! We only seek Your help and seek Your bounty only. 0 God! Afford us to be on the right path, reject the falsehood, keep us aloof from falsehood. 0 God! Send the choicest blessings and salutations upon our Chief Muhammad (^), his inmates and his favourites

. I have penned down this writing with my own pen and spoken by tongue. I beg pardon from my Lord and am seeker of His mercy.

Sayyid Ismail bin Sayyid Khalil
Librarian and Guardian of Library of Haram.

7. This eulogy was written by a personality of solid knowledge, of high station, grace, benevolence, favour, good ethics, dignity and decoration, Maulana Allamah Sayyid

Marzooqi Abul Hussain (may Allah protect him here and hereafter).

In the name of Allah, Most Gracious, Most Merciful.

All praises are due to Allah, who illumined a shining sun in the firmament, who removed the darkness of deviations. He also hammered the brains of astray people. He guided the people to the right path and became an accomplished proof.

The religion of Islam is such a vast way, on which the feet of the treaders do not get slipped or tilt aside. This is the only grace of the prophet-hood of the Holy Prophet (^) and a general favour of his extensive bounties. He, who has filled the empty hearts with gnosis, is our Master Muhammad (^), who has been
given shining miracles and amazing signs. Then Allah, the Exalted, granted him unlimited unseen knowledge by His providence.

Allah may send blessings upon him, upon his inmates, upon his companions, who accepted the faith surpassing us. They helped the religion of the Holy Prophet (^) leveled the path for its dissemination, sacrificed their lives and achieved their objectives rightly. They were well venerated by virtue of their appearance and internal qualities. They distinguished themselves by great deeds that their name shall shine till post-eternity.

They will be particularised by such spiritual benefit, which will be a source of decoration of their scroll of deeds. In particular, those Ulama are the

inheritors of knowledge of the Holy Prophet (^), whose lights leave illumination in opaque darkness. Allah may keep their beings extant till post-eternity and their auspicious stars may shine in all cities and valleys touching the heights of the skies.

After praise and encomium, I beg to state that it is a great favour of Allah, the Exalted, to me that He has provided me an opportunity of excellence to meet the greatest and most illustrious religious scholar. He is an outstanding theologian and an ocean of wisdom. His excellence is boundless. His good deeds are numerous. He understands the basics and branches of religion very well and narrates them in befitting manners. His writings have falsified the irreligious people and deviationists. In my view, nobody else than him is the defender of the religion. Today all the men of knowledge confer upon him the high degree of the perfection and remembrance. I have personally gone through his works, whose lights have illumined my heart and brain. His argument in my heart is like an imprint I have great regard for him in my heart.

The Divine favour provided me an opportunity of meeting with him. His perfections and attributes, which I had heard from other Ulama, were, indeed, more than the narration. My tongue is not in a position to state them. I found him a mountain of knowledge and excellence. The minarets of his light are very lofty. He is such a river of knowledge and gnosis, whereupon thousand canals of religious issues overflow and go on saturating the brain of the knowledge seekers. Today several astray people are making unsuccessful efforts to stop them. When he speaks on theological issues, he seems to be a flowing river. He has complete

knowledge of jurisprudence, inheritance and speculative knowledge. He states Mustahabbat, Sunan, Wajibat and Fraiz with full power of religious knowledge. He is an adept of Arabic language. He is perfect in mathematics. He is a river of logic wherefrom countless pearls are taken out He makes the rudimentary knowledge easier and is always bringing in his exercise.

Thereby I mean Hazrat Maulana Allamah, an illustrious scholar Ahmad Reza Khan Brailvi. Allah may grant him a long life and keep him sound and safe in both the worlds. His pen may wield like a cutting sword being unsheathed. It may chop off the necks of the people of vanities. 0 God! Accept my this prayer.

I am not capable of doing his encomium. It is a special favour of Allamah Ahmad Reza Khan to me that he had provided me his subtle work to study (may Allah enhance the quantity of his good actions).

The illustrious author has made mention of those astray factions of India, who have fallen pray to the innovation of unbelief due to their esoteric impurities. I implore my God for the intercession of the Holy Prophet (^). O God! Protect this illustrious scholar by the intercession of Your beloved (^) and give him the asylum from unbelief, polytheism and transgression.

O God! Keep the believers safe from these astraying mischief mongers and grant the author great recompense, which may be a source of his high spiritual degree. He may reach such a station, which may be visible to all the believers of the world. He may have the strength

to rebut the astray people and their innovations, and highlight their falsehood, disgraces and innovations.

There is no doubt that the doctrine and belief to which such people are adherent, is extremely false and perverse. it is neither accepted by the intellect nor narrations confirm it. These are hypotheses, which have been fabricated by their superstitions and, hence, are white lies. They have no argument, no pretext, no interpretation and no example. They are only following their sensual desires, which will put them in the grotto of destruction. Allah, the Exalted, says:

> "They only follow their own lusts; and who is more astray than one who follows his own lusts, devoid of guidance from Allah? For Allah guides not people given to wrong-doing".

Imam Tabarani has reproduced a narration of Hazrat Anas (may Allah be pleased with them) in which the Holy Prophet (^) is reported to have said:

> "Allah, the Exalted, deprives an unbeliever of repentance unless he per se forsakes the irreligiousity".

Ibne Majah has narrated on the authority of Abdullah Ibne Abbas (″) that the Holy Prophet (^) is reported to have said:

> "Allah does not want to accept the actions of any unbeliever unless he forsakes his irreligion".

At another place Ibne Majah has reported on the authority of Hazrat Hudhayfah (May Allah be pleased with them) that the Holy Prophet (^) is reported to have said:

> "Allah, the Exalted, neither accepts the fasting of an unbeliever, nor prayers, nor alms, nor pilgrimage nor umrah, nor crusade, nor obligatory nor supererogatory prayers. The unbeliever gets out of the pale of Islam as a hair from dough".

Similarly, Bukhari and Muslim have reproduced a long narration on the authority of Hazrat Abu Bardah bin Abu Musa Ash'ari. It goes as under:

"When Hazrat Abu Musa recovered from swoon, he said:

> I am disgusted with a person, who is disgusted by the Holy Prophet (^)" He then narrated this tradition up to its last word.

Imam Muslim in his accurate collection of traditions, Muslim Sharif, has narrated on the authority of Yahya bin Ya'mar (May Allah be pleased with them). He said that he submitted to Hazrat Abu Abdur Rahman Abdullah bin Umar that some people have emerged there; who recite the Holy Quran and say that predestination is nothing. God has created everything in the beginning.

Hazrat Abu Abdur Rahman Abdullali bin Umar said that "whenever you meet such people, warn them that I am disgusted with them and they are ignorant of me".

May Allah bless that brave person who fought with these irreligious people in behalf of him, and supported righteousness and took pain to reveal the truth and crack the false hood down till if was overpowered and buried. Allah may Shower his benediction upon the person who extended full assistance in defending the religion, spreading righteousness and imposing insulting defeat upon the unbelievers. Allah may shower His mercy upon the person, who keeps himself aloof from the unbelievers and their deeds, and keeps himself under the protection of Divine Power. Such person does not fall pray to such wrangling, rather he takes refuge of Allah and praises Him, who has granted him honour and dignity and excellence over many of his creatures.

Imam Tirmidhi has narrated that whoever being under the spell of any catastrophe prays:

> "That all praises are for Allah, who saved me from that calamity in which you were encircled and gave me excellence over His plenteous creations, he will be immune from this calamity".

Imam Tirmidhi has stated this tradition as "approved".

Allah may take pity upon the people, who seek guidance from Him and leaves the astrayness, vicious notions, blasphemous beliefs and innovations, and above all guides to a right path. Because there is no Sustainer save He. Wellbeing comes only from him. I trusted Him and take recource to Him alone.

Allah may send blessings and salutations upon His Prophet (^), upon His chosen Prophets (grace and peace be upon them), upon his inmates, his companions, and followers. Ameen, agaim Ameen.

All praises are for Allah, Who is the Lord of all the worlds. I have uttered these words from my mouth and written with my pen.

I am - a servant of students of the Mosque of Haram
Muhammad Marzooqi Abul Hasain

8. This eulogy was dictated by a personality of par excellence, of high station and pride, an accomplished savant, a practising scholar, dashing out the brain of blasphemy and deceit, Maulana Shaikh Umar bin Abi Bakr Ba Junayd (may Allah always help him with His support and confirmation).

(In the name of Allah, Most Gracious, Most Merciful)

All praises are for Allah, Who is the Lord of the worlds, and blessings and salutations of Allah be upon the Chief of Prophets (^), his inmates, his companions. May Allah be pleased with his followers on the dooms day.

After praise and eulogy, I say that I have studied the book namely "Al-Mo'tamad Al-Mustanad", which is compiled by an illustrious scholar, who is always encircled by the people of knowledge and learnings for seeking educational profit. His name is Maulana Ahmad Reza Khan. He is an embodiment of ken and excellence and of extraordinary understanding.

I have meticulously seen that the astray people, whom he mentions in his work, are certainly misguided and beguiled people. They stand remote from the religion. Their disobedience has made them blind. I pray to my Lord that He may descend upon these astray creatures such a torment, which may annihilate them and put them to their discomfiture. Next dawn, their houses may be the signs of ruination, certainly my Lord has power over all things.

Allah may send blessings and salutations upon our Master and Chief Muhammad, upon his inmates and companions. All praises are for Allah, Who is the Lord of all worlds.

This was uttered by the Mendicant of Allah, Umar bin Abi Bakr Ba Junayd.

9. This eulogy was written by the standard bearer of scholars of Maliki school of thought - the place of descension of light of heavens and firmament, an erudite of piety and humbleness, a person of piousness and purity, Ex-Royal Mufti Maulana Shaikh Abid bin Hussain (May Allah decorate him with distinctions).

In the name of Allah, Most Gracious, Most Merciful.

O the men of excellence!
Peace of Allah, the Exalted, be upon you.

All praise is for Allah, Who has made the Ulama, the suns of firmament of gnosis and let them shine. These Ulama by their lofty beams removed the darkness from the eyes of the objectors to the religion.

Blessings and salutations be upon the most accomplished of them whom Allah, the Exalted, has granted unseen knowledge and light, which removed the darkness of suspicions from Islamic community, and purified them from the faults of lie, and misappropriation. He, who cherishes bad belief against them is certainly an unbeliever.

Such person deserves, according to all Ulama of the Ummah, a dishonour and disparagement.

Boundless blessings and salutations be upon the respectable inmates of the Prophet (^) and upon his respectable companions (&).

I, after praise of the Lord and eulogy of the Prophet (^), say that Allah, the Exalted, has afforded a person to keep the religion alive, when He wishes to do the task of amelioration and weal. Such person is a real inheritor of the knowledge of the Holy Prophet (^). He is the leader of illustrious scholars, a source of pride for men of knowledge and happiness of Islam. He is of excellent character. He is desirable in all businesses, engrossed in peace and justice. He is a practising scholar, man of gnosis albeit Hazrat Maulana Ahmad Reza Khan.

He has bravely stepped forward and discharged the duty sufficiently for the whole Ummah. He, by his cutting proofs, demolished the citadel of astrayness of the astray people. He manifested the truthfulness upon the people of knowledge. Allah, the Exalted, has bestowed upon me an endless favour. It was a blissful moment when I sought benediction from this sun of happiness. I took refuge in the field of his benevolence.

I have studied his book (Al-Mo'tamad Al-Mustanad). It is a compendium of other extensive books, wherein he has expounded solid arguments, and has divulged the misguidance and astrayness of the deviationists, who have created disorder in religion. In the list of these astray people Mirza Ghulam Ahmad Qadiani is at serial number one. Then Rashid Ahmad Gangohi, Khalil Anbaythavi and Ashraf Au Thanvi come before us, who are open unbelievers and astray persons.

The illustrious author has exposed their deviations to the air. He has in a *way* smudged their faces. The study of this book caused me to recall the descourse of the one whome. Allah has chosen for a special purpose: "This Ummah shall exist forever with His commandment It will not be harmed in any way, he who prepares himself beguile this Ummah, will not succeed in his mission".

May Allah send blessings and salutations upon His Prophet (″), upon inmates and his companions, who were related to him with special reference.

O God! Grant the author of this work an enormous reward, who has discharged this duty as an obligation, unveiled the face of the religion by lifting up darknesses and unmasked the countenances of the mischievous *Maulavis,* who misguide the believers or weak and imbecile faith and corrupt their beliefs.

Allah, the Exalted, may keep this moon of happiness shining in the firmament of Shariah and provide him the opportunity to do the desirable things. His aspiration may be perfected.

This was uttered and ordained to be written by a servant of knowledge in the holy precinct of Haram, Muhammad Abid bin late Shaikh Hussain, respectable Mufti of Makkah Mukarramah of Maliki school of thought

10. This eulogy was ordained to be written by an expert scholar, a pure, sacred, intelligent and sagacious erudite, author of several works, a personality of subtle disposition, Maulana All bin Hussain Al-Maliki (May Allah enlighten him with angelic light).

In the name of Allah, Most Gracious, Most Merciful.

O men of great excellencies! Salutations of Allah be upon you. He may shower upon you His mercies, benedictions and pleasures.

Verily the sweetest utterance is the praise of the Being of Dignity and Grandeur, Who is immune from all faults. He is free from any assimilation of appearance and form. He has finalised the prophet-hood on His beloved (a). He has chosen him from all the illustrious apostles and made him the seal of the prophets and kept His beloved and all apostles free from all sorts of lies and bad profession of beliefs. He granted knowledge of unseen to His apostles choosing them from the entire creation. Today, whoever finds an iota of fault with the prophets of Allah, (grace Peace be upon them) is apostate according to the consensus of Ummah.

O God! Send blessings upon all prophets (grace and peace be upon them) upon Your Apostle (grace and peace be upon them), his inmates and companions (&) and glorify them, specially send mercy upon the chosen Prophet (^), his inmates and companions, the people of righteousness and purity.

After praises and salutation, I submit that Allah, the Exalted, has done a great favour to me that He has granted me the light from the firmament of purity. I have seen this light openly. His laudable deeds are a manifestation of his sings of excellence. Today from the Ummah of the Prophet (^), a religious scholar has emerged, who is the pivot of encyclopedia of Islamic lores and learning. He is shining like the stars of lores and learning of the firmament. He is the supporter of the believers and guide for the followers of religion of truth. He is a cutting sword for the astray people and is chopping off the tongues of the irreligious people. He is spreading the light of the minarets of the faith.

Hazrat Maulana Ahmad Reza Khan sent some pages of his book to me, which contained the name of those astray people, who were busy in disseminating their abominable thoughts in India. Amongst from them Ghulam Ahmad Qadiani, Rashid Ahmad Gangohi, Ashraf Ali Thanwi, Khalil Ahmad Anbaythawi are at the tope of the list. They are open unbelievers and astray people. Some of them are, who openly uttered blasphemous words against the sanctity of the Lord of the Worlds through false interpretation. Some of them have used derisive language against the chosen prophets of Allah. The illustrious author has divulged their hollowness and emptiness, and falsified them, as it ought to be. Their blasphemous beliefs have been pointed out in his work, “Al-Mo’tamad Al-Mustanad”, which contains vigorous arguments.

The illustrious author has ordained me that I may cast a look upon the beliefs of these astray people, ponder over their sayings. I have seen that their beliefs are actually blasphemous as the great scholar and courageous erudite has pointed out. Such people shall not be safe from the punishment and torment of Allah. They are worse than the unbelievers and deviationists. Allah, the Exalted, has given a fortitude and courage to an Allamah of perseverance to rebut the sayings of these mean people.

In this age, the doctrinal disorder and mischiefs have emerged in general. The illustrious erudite has discharged sufficient duty and boldly raised a voice against the baseless interpretations and astraying notions, which have rendered colossal loss to the religion. Allah may grant a better recompense to the author, which He grants to His favourite bonds. Allah, the Exalted, may support him to keep the resplendent Shariah alive. His enterprise may flourish with Divine support and happiness. Allah may grant him victory over these wretched people and the sun of his excellence and progress may ever shine. Ameen, again Ameen.

We praise Allah only, Who has bestowed upon us countless bounties and blessings of Allah be upon the most venerated Prophet, who is the seal of Prophets (grace and peace be upon them). Blessings and salutations be upon the inmates of the Prophet (^) and his companions till the Day of Judgment.

This eulogy was written with the pen of a humble servant and sinful bond of Allah, Muhammad Ali Al-Maliki, Teacher in the Mosque of Haram, Ex-Mufti of Maliki school of

thought in the city of sacred sanctuary.

N.B. It may not be out of place to mentioned here that praiseworthy illustrious scholar wrote a panegyric in Arabic in the glory of Imam Ahmad Reza Khan Brailvi, whose compendium is presented here as a token of benediction and blessing.

In the panegyric, the sanctuary of Makkah speaking itself, narrates its nice qualities and epithets. For instance, Makkah is the most venerable due to the blessings of the Holy Prophet (^). It has excellence over all cities of the world. In this city goodness continues enhancing. The pilgrims quench their thirst here, and their sins are forgiven. Here is the House of God. The pilgrims drink water of Zamzam of delicious taste. Here one deed is multiplied into hundred thousand. This city is a beloved city of Allah and His Prophet (^). Those, who perform Hajj here or in its vicinity are forgiven and pardoned. One hundred and twenty graces and favours descend upon this city.

After eulogising Makkah Mukarramah, the poet counts the benedictions and blessings of Madinah Munawwarah. The epithets of city of the Prophet (^) are counted here:

1. This city has the honour of completion and perfection of Deen.

2. There is one of the gardens of paradise in this city.

3. If someone performs forty prayers here he gets salvation and Divine juxtaposition and is free from sins.

4. This city (Madinah Munawwarah) is proud of being the abode of migration of the Prophet (^) from Makkah Mukarramah.

5. In Makkah Mukarramah commission of one sin tantamounts to one lac sins, but in Madinah Munawwarah one sin remains one.

After this brief eulogy of the most exalted cities, Makkah and Madinah, the poet says:

"A'la Hazrat is such an outstanding personality, who is, indeed, the blandishment and elegance of world of illustrious Ulama. He has made interpretation of the objective and, thus, has become a lucky star of religion. He has un-tied the knots of difficulties. His speed is novel in its nature. He has, indeed, illuminated the miracle of arguments and has, without any suspicion, illuminated the secrets of rhetorics.

A'la Hazrat is an embodiment of piety and purity, who has rightly guided the mankind to the right path. His sun of perfection shines in the firmament of excellence. He brings out the masses from the darkness of era of ambiguities and commotion.

The choicest blessings and salutations be upon the guide commissioned by the Lord of excellence, under whose shadow the entire mankind takes shelter, and also

upon the inmates and companions of the Prophet (^) till the blossoming of the buds".

These stands accomplished with the praise of Allah, His assistance and praiseworthy conformity and blessings be upon him, who was made guide for the pathway of Shariah.

11. This eulogy was dictated by the adolescence of piety, substance of evolution, person of a beauty and adornment, Maulana Jamal son of Muhammad bin Hussain (may Allah purify him from every dishonour and disgrace).

In the name of Allah, Most Gracious, Most Merciful.

All praises are due to Allah, the Exalted, Who has sent His Prophet (grace and peace be upon them) with guidance and true religion, made him the Seal of the Prophets (grace and peace be upon them), and sent him as guide for, all the peoples. Praise be to Allah, Who made the Ulama of his Deen the inheritors of the illustrious prophets (grace and peace be upon them); such Ulama provide guidance to unfortunate and astray people.

Blessings and salutations be upon the venerable inmates and dignified companions of the Prince of the World.

After praise of Allah and eulogy of Prophet (″), I say that I have gained information about the sayings of the astray *Maulavis* of India. These people, who have taken birth in India, have become apostates due to their views and ideas and are trying to push other people into the

darkness of mis-guidance. They have become wretched and dishonoured. O God! Humiliate them more and more.

Mirza Ghulam Ahmad Qadiani, Rashid Ahmad Gangohi, Ashraf Ali, Khalil Ahmad Anbaithawi, and their accomplices have become open interpreters of unbelief and astrayness. Allah, the Exalted, has commissioned Maulana Ahmad Reza Khan Brailvi to protect Islam and doctrinal beliefs of the believers. (May he be rewarded with best returns from all Muslims and Islam it self). He has, indeed, performed "the sufficient duty" and has strongly falsified the false beliefs of these people in his work or treatise "Al-Mo'tamad Al-Mustanad". He has vehemently supported the resplendent Shariah. Allah, the Exalted, may afford him more to utter such desirable and palatable things, and enable him to obtain his wishes. Ameen, again Ameen.

May Allah send His choicest blessings in thousand upon our Master and Chief (^) and upon his inmates and companions (&).

This was uttered and ordained to be written by one of the teachers of city of Haram, Muhammad Jamal grandson of the late Shaikh Hasan, Ex-Mufti of Maliki school of thought.

12. This eulogy was written by an encyclopedia of sciences, an eminent personality of quick understanding, Professor of Traditional Sciences, gainer of intellectual arts, an embodiment of humbleness, a person of gentle disposition, form of meekness, phoenix of time, Maulana Shaikh As'a'd son of Ahmad Dahhan, a teacher in the illustrious

Haram (may his fervour and dignity always flourished).

In the name of Allah, Most Gracious, Most Merciful.

I praise that Being (Zaat), who has given freshness to the Shariah of Muhammad (^) till post-eternity and protected Islamic Ummah with the spear of the illustrious Ulama. He has erected in every era, the supporters of His Deen, who were granted prophetic determination and dignity.

Such Ulama defend Allah's Haram, strengthen His arguments and proofs, illuminate His vast pathway and as such His Shariah gets freshness, all times, and He sends His indignation upon the enemies of Islam to accomplish His command.

Blessings and salutations be upon them, who set the path of crusade in religion. Their swords of arguments may always be shining on the heads of unbelievers, enemies, un-tractable persons, and mischief-mongers so that their heads bow before them.

Blessing and salutation be upon his (^) inmates and companions, who are the stars of firmament of Deen of the chosen one (^) and defeat the bands of satans with indomitable spirit.

After praise and eulogy, I submit that I have found an opportunity to study this enormous book. Its author is the phoenix of the time and an epitome of day and night. He is such a great and illustrious scholar, who is pride of the past and the present era. He has glorious understanding and intelligence, which have made dumb every so-called

eloquent *Sohbaan* by his resplendent thoughts. He is my chief and master, albeit Hazrat Imam Ahmad Reza Khan Brailvi.

Allah, the Exalted, may cause the necks of his enemies bow down and exalt his head with dignity.

I have found this bright book a strong citadel of bright Shariah, which is founded on the bases of firm arguments, which are matchless. Now falsehood cannot stand before him. All the astray people also cannot stand in front of him. Now the suspicions of unbelievers have vanished. AU misled people feel ashamed of coming before him and are hiding themselves in the streets of Madinah Munawwarah.

This treatise has placed the sword of cutting proofs on the necks of beliefs of the unbelievers and Imam Ahmad Reza Khan has made incessant invasions on the devils of the time. His unsheathed sword has beheaded them and the men of knowledge and intellect of today have known the degradations and disparagements of these astray people. So much so that the apostasy of these people has become crystal clear. These are the people upon whom the curse of Allah has descended. It appears from their ideas and doctrines that they have gone out of the pale of the true religion and they will be humiliated here and hereafter.

By the oath of my soul, the Ulama will be proud of it and us believers and practisers shall always be successful. Peace of Allah be upon the true believers and His bounties may descend upon their bosoms. Allah, the Exalted, may grant a good recompense to the author of this book on behalf of all *Muslims* and Islam, who has raised high, the head of the Muslim. He has aided the religion of the chosen one (s). He has trampled over the meaningless

arguments of the opponents, by his lofty work. This book shall ever be shining in the light of its arguments and guide us forever.

The author shall get its reward until the time of its appreciation and promulgation.

Blessings and salutations of Allah, the Exalted, be upon our Chief and Master Muhammad (^) the chosen one, upon his inmates and companions(″).

It was written by an expectant of forgiveness, As'a'd bin Ahmad Al-Dahhan in the capacity of a servant of students (may Allah pardon him and mercy of Allah be upon you along with His benedictions).

13. This eulogy was written by an illustrious literateur, a wise and sagacious reckoner and scribe, a personality of high degree, and goodness of times, Maulana Abdur Rahman Al-Dahhan (may he flourish with grace and favour).

All praises are due to Allah, Who created in all eras such persons, who by His favour combat the irreligious people and Allah, the Exalted, keeps them supporting. Blessings and salutations be upon our Chief and Master Muhammad (^) whose advent and commission lowered the heads of the un-contractable persons. Blessing and peace also be upon his inmates and companions, who perished the ignorance and maintained rectitude and certainty.

After praise and eulogy, I submit that the astray people of today have gone out of the pale of Islam as an arrow shoots from bow. They have become so insolent and vicious that it is obligatory upon the emperor of Islam to decapitate their heads. When these people will be in the presence of Allah, they will deserve torment, chastisement and curse, and will be thrown into the hell.

O God! As You have enabled your servant to extirpate the mischievous and vicious people and made him capable of protecting the Deen of the Chief of the Prophets (grace and peace be upon them) similarly assist him in such a way that he may render services for the exaltation of Your Deen. This will fulfill Your promise.

To extend assistance to Muslims is our right. Especially the Ulama have much more right to be helped.

Today, the trustworthy Ulama have appreciated the endeavours of this unique scholar and the singular personality of time. They are bearing witness that he is superb veteran scholar and teacher. He is leader of the time. He is my master and my chief. He is my abode of asylum. I mean thereby Hazrat Ahmad Reza Khan Brailvi. Allah, the Exalted, may enable us to benefit from his life and also enable me to adopt his path. He is treading over the path of the Chief of the World (^) and rubbing the nose of astray and envious *Maulavis*. May Allah protect him.

O God! Twist not our hearts. You have given us guidance, stretch the shirt of Your mercy over us, You are opt-forgiving.

O God! Send blessings and salutations upon our Master and Chief,(^)his inmates and companions (&).

This was uttered and written by the pen of a personality expectant of forgiveness from his Supreme Lord, namely Abdur Rahman son of the late Ahmad al-Dahhan.

14. This eulogy was written by a straight erudite following the supreme religion and pristine truth, teacher of school of Saulatia in Makkah the protected one, Maulana Sheikh Muhammad Yusuf al-Afghani, guarded by the Great Holy Book, the Quran.

In the name of Allah, Most Gracious, Most Merciful.

O God! You are unique in Your greatness and free from all defects and falsehood. You are, indeed, free from every spot of bad attributes and deficiency. I make Your praise, which bears testimony to my weaknesses. I render Your gratitude like one, which by all means is Yours. I send blessings and salutations upon our Master and Chief Muhammad, messenger of Allah, and the seal of all prophets (^) - the essence of the firmament and the earth - upon his inmates and companions. These are Your selected bonds, who have preference over us in priority tale the day of resurrection.

After praise and eulogy, I submit that I have had opportunity to go through an illustrious work namely "Al-Mo'tamad Al-Mustanad", which has been compiled by an A*llamah* and repository of knowledge. He is holding the cable of Allah firmly. He is a guardian of the minaret of

light of religion and Shariah. My eloquent tongue is not in a position to appreciate the services rendered by him. It also cannot render gratitude to him for his favour and due rights. The whole world is proud of him. I mean thereby Hazrat Maulana Ahmad Reza Khan Brailvi. I pray that he may walk on the pathway of guidance and spread the signs of grace and favour over the heads of bonds of Allah. Allah may assist him for supporting Shariah and his sword may decapitate the heads of the enemies. I have seen that he has felled the columns of enemies of Islam. These people wanted to extinguish the Divine light. But they will never succeed as Allah the Exalted has always held ligh the torch of Islam. These envious and astray people invite darkness all times. Their noses shall be rigoured on the soil.

This book, indeed, contains the words of wisdom and pert replies also. This book is panacea for the people of intellect and intelligence, but the people, who are deprived of guidance, their eyes have been veiled with the cover of misfortune and the right is also veiled, cannot utilise this book. They deny the contents of this book. Who can bring them to the right path except Allah, the Exalted?

By God! They are apostate and have gone out of the pale of religion. Death to them all. May Allah humiliate them and render their deeds worthless. They are the people upon whome Allah had bestowed His curse, corked their ears and veiled their eyes so that they become deaf and blind to listen and visualise the righteousness.

We pray that God may protect us from these professors of bad beliefs, and grant us shelter from their ludicrous sayings. Allah may grant good recompense to the illustrious author and grace him with goodness and

qualities and he may have the fortune of sighting Allah, the Exalted. Ameen, again Ameen.

It was spoken and written by the pen of a servant of vestibule of Allah, the Exalted, the weakest of the weak of humankind, a servant of students attaining knowledge, Muhammad Yusuf Al-Afghani (may Allah enable him to get his desire).

15. This eulogy was written by a personality of grace and dignity, most illustrious Khalifah of al-Haaj Maulavi al-Shah Imdad Ullah, teacher of school of Ahmadiyah, Haram Sharif in Makkah the guarded one, Maulana Al-Sheikh Ahmad Ali Makki al-Imdadi (may his protection last long with the assistance of the great guide).

In the name of Allah, Most Gracious, Most Merciful.

All praises are due to Him, Who strengthened the columns of Islam and established its vestiges and shook the foundation of edifice of vicious and mean people. He devastated their all machinations. Blessings and salutations be upon our Master and Chief Muhammad (^), messenger of Allah the Creator whose advent closed the door of prophet-hood. He is the seal of all illustrious prophets(^).

I bear witness that there is no deity except Allah, He is the one, without partner, singular in His being. He is eternal and sublime. He is free from all defects. He is exempted from all bad things. He is above the jargons of polytheists and people of erroneous thoughts.

I bear witness that our Chief and Master Muhammad, messenger of Allah, choicest blessings of Allah be upon him, is last of the prophets and the sublimest of the creations. He was bestowed with the knowledge of past, present and future. He is an intercessor. His intercession will be accepted and he shall hold the “flag of praise” in his hands and right from Adam to all prophets (Alehim Al-Salam) shall be under his flag on the day of judgment.

After praise and blessings, I submit that I am a seeker of my Allah’s mercy. I, being Ahmadi, Makki, Hanafi, Qadiri, Chishti, Sabiri and Imdadi, have read the book namely Al-Mo’tamad Al-Mustanad”, which consists of four topics and is categorically corroborated by the cutting arguments. The Quranic and traditional texts embellish its all arguments. Its contents pierce the hearts of the opponents with spears.

I have seen the swords of writings of this book descending upon the necks of Wahhabis like lightening of thunder. Allah, the Exalted, may grant a better recompense to the author of this book and we may have our resurrection under the flag of intercession of the Holy Prophet (^).

This book is so comprehensive and authentic that its illustrious author seems to be a surging ocean of knowledge in view of his erudition. Nobody can raise his hand before his genuine and accurate arguments. He deserves that he be called a helper of’ the true religion. He decapitates the necks of irreligious people.

Listen to me! He is a continent and pious scholar and trustworthy of the ancestors. He is a light-house for the coming generations of Ulama. (Whatever has been said in

his glory is insufficient). He is, indeed, the pride of the elders. He is Maulana Maulavi Ahmad Reza Khan. Allah, the Exalted, may shower upon him His special kindness and lengthen his life for the guidance of the true believers.

Today various bands of India are up to belie the arguments, which are based on the teachings of the Quran and Sunnah. These astray people profess unbelief. They will be treated like apostate. The sword of the just king of Islam must be exercised to behead the transgressors. The astray factions are atheists, irreligious and recalciterants. It is necessary for the king of Islam that he may purify the pure land from these mischief-mongers and vicious people. He may go ahead and grant salvation from the bad belief and sayings of these astray people.

Shariah of Muhammad is a resplendent Deen (Religion), which is creating illuminations in the darkness of nights. Forsaking this luminous Shariah, only the vicious people adopt a separate pathway. The king of Islam must punish them to the extent that they should return to the right path so that they may save themselves from destruction and bad catastrophe. If these people do not resort to repentance after being imprisoned, the king of Islam must chop off their heads, as the protection of Deen is very important obligation. The illustrious Ulama of the world of Islam and kings of excellence have always made hectic efforts to protect Islam. The king in authority must assassinate the astray people.

Imam Ghazali has rightly said about these factions that if the king of Islam assassinates one of these vicious factions, it wifi be better than the killing of thousands of unbelievers, because such vicious factions are more injurious. The people cautiously save themselves from the

attacks of unbelievers, but the attack of a clandestine unbeliever is more dangerous. The unbelievers attack being in ambush. These people spread blasphemous belief in the disguise of the scholars, spiritual guides, mendicants and righteous people.

These people have vicious doctrines in their hearts and put them forth whenever and wherever find opportunity. The masses rely on their exoteric appearances being ignorant of their esoteric wickedness and shamelessness. Such people in these circumstances make fatal attack; and lead the people astray due to their unconsciousness. Since the masses are not apprised of their inner- conscience, machination and *affairs,* therefore, are deceived by the outward appearance. They start becoming nigher to them and lose their faith being defrauded by their secret beliefs and ideologies. Consequently, they accept their sugar-coated utterances and start entering into their vicious circles as devotees, as a result of which they go on spreading the blasphemous beliefs.

In lieu of this disorder, a Gnostic of Allah - Imam Ghazali (mercy of Allah be upon him) has exhorted:

"If the king of the time assassinates such an astray person, it will be better than the killing of thousands of unbelievers".

It is written in "Mawahib-ul-Ladunniyah" that he, who lessens the glory of the Prophet (blessings of Allah be upon him, upon his inmates and companions) he is liable to the assassination".

In the light of the sayings of these persons, we feel the mischief-monger *Maulavis of* India who attributed

vicious acts to the exalted Being of Allah and to his choiest Prophet (^) preferably deserve death penalty in these circumstances. We supplicate and pray Him that He may acquaint us with the reality of everything, keep us on the right path and shower upon us His Mercy. He may forgive us, our parents and our teachers. He may incur upon us His pleasure. May Allah resurrect us on the Dooms Day along with and among his choosen (pious) persons upon whome he has bestowed his blessings, May he forgive us.

This is what he said by his tongue and wrote with his top-finger, the expectant of forgiveness of his Lord, the Evolver, Ahmad al-Makki Hanafi son of Shaikh Muhammad Zia-ud-Din Al-Qadiri, Al-Chishti, Al-Sabiri, Al-Imdadi, teacher of school of Ahmadiyyah at Makkah the Guided one, 1324 AH (may Allah forgive both of them and assist him). I praise Allah and send blessings and Salutations as a believer upon the Holy Prophet (^).

16. This eulogy was written by a practising scholar and an erudite of perfection Maulana Muhammad Yusuf Al-Khayyat (may Allah guide him to the straight path).

In the name of Allah, Most Gracious, Most Merciful.

Special praise is for Allah, the Exalted, and blessings and salutations be upon the Holy Prophet (s), after whome there shall be no prophet.

The blasphemous beliefs, which have been pointed out by the illustrious author Ahmad Reza Khan, May Allah accord his willingness to his efforts, are actually a source of dissemination of astrayness. These writings are absolutely blasphemous. Their reading puts the readers in amazement. Whether a believer can utter such things? We can say without any suspicion that these persons are themselves astray, misguided and arduous unbelievers. General believers have grave danger from them, especially in those countries and cities where there is no Muslim king and are not in a position to extirpate them.

Therefore, it is necessary for the Muslims to keep them aloof from such people as people keep themselves aloof from the fire, and beasts.

The Muslims should keep these peoples aloof from their rows, root out the foundations of their disorder and remain immune from their mischiefs.

We appreciate the endeavours of the illustrious scholar, who has aptly pointed out the astray people. We render gratitude to him, who is greatly dignified before Allah.

This eulogy was written by a humble man Muhammad Yusuf Al-Khayyat, 1323.A.H.

17. This eulogy was written by the Shaikh of Magnificent Glory, of lofty Minaret, Maulana Al-

Shaikh Muhammad Salih son of Muhammad Ba Fazl (may Allah enhance his graces for every big and small).

In the name of Allah, Most Compassionate, Most Merciful.

O God! The Listener to the supplication of every refuge seeker, I praise You, and present the gift of blessing and salutation in the court of Your beloved (^) and request You to rigour the nose of every obstinate and obdurate. And keep aloof from all such disputant and contentious persons. I supplicate You to grant Your pleasure to the Ulama, who support righteousness and the Shariah.

After praise of Allah and eulogy of the holy Prophet (^), I say:

O God! You have honoured an illustrious scholar of Deen and graced him enormously, affording him to serve the resplendent Shariah. And assisted him by granting subtle intellect. He is shining in the firmament like a full moon at night. He is perfect scholar of religiosity and narrates lofty meanings by his acute understanding.

The illustrious author has named his work "Al-Mo'tamad Al-Mustanad". He has made the rebuttal of astray people, which is sufficient for them. Those, whose eyes are enlightened and hearts are alive, will certainly be glad having read this book.

The worthy name of the author of the book is Imam Ahmad Reza Khan, who has placed before us the compendium of his book in a scholarly manner. He has counted the names of the leaders of misguided clans in his

book and pointed out the disorder by virtue of which these unbelievers and deviationists earned an abode in the hell, and punishment on the Day of Judgment for their bad deeds.

The worthy and illustrious author has compiled a unique book. Allah may accept his efforts and help him with His special blessings to extirpate the roots of these irreligious people and apostates.

O God! Grant the author lofty spiritual degrees for the sake of the Chief of the Prophets (^). Blessings be upon the holy Prophet (^), his inmates and companions.

This was written by an expectant of forgiveness and favour of his supreme Lord, Muhammad Salih son of Ba Fazl.

18. This eulogy was written with the top-fingers of an accomplished scholar, person of praises and virtues and Divine favour, Shaikh Abdul Karim, Predestinate to the grace of Allah, Al-Daghastani (may Allah protect him from the evils of enemies, envious persons and evil wishers).

In the name of Allah, Most Gracious, Most Merciful.

All praises are for Allah, Owner of all the worlds, and blessings and salutations be upon our Chief Muhammad, messenger of Allah, his inmates and his companions.

After the praise of Allah and eulogy of the Prophet(^), I submit that those apostates, who have been mentioned in “Al-Mo’tamad Al-Mustanad”, have gone out

of the pale of religion as if an arrow goes out of bow. The holy Prophet (^) has said, as the author has explained in the book, that such people are evildoers and unbelievers. it is obligatory upon the king of Islam to perish them. Their killing is necessary rather better than the assassination of one thousand unbelievers. These people are accursed one and are treading over the path of wicked people. Allah may send His curse upon them, upon their helpers and assistants, which may humiliate them for their evil-doing, Allah may send His mercy upon them, who disparaged them for their misdemeanour.

Allah may send His blessings upon our Master Muhammad, his inmates and all companions.

This was written by the servant of knowledge in the Mosque of Haram, Abdul Karim Daghastani.

19. This eulogy was written by a drinker from the fountain of blissful faith, an accomplished savant, the last point of expectations, Maulana Muhammad Saeed son of Muhammad Al-Yamani (may Allah keep him immune and he get share from the pure congratulations).

In the name of Allah, Most Gracious, Most Merciful.

O God! We praise You as Your favourites have praised You by Your favour and grace. These divines of Ummah have carried the loads of religion on their shoulders and discharged those obligations while expressing their helplessness and infirmities. Had You not helped them, they would not have discharged those affairs. O God!

We supplicate You to thread us into the links of these pearls and let us have our share with them. We send blessings and salutations upon the Prophet (^) whom You sent Your message (revelations), bestowed upon them sciences and knowledge and comprehensive and short words. Blessings may also be upon the inmates and companions of the Prophet (^) who will stand on the right hand side of their Master on the Day of Resorrection.

After praise of Allah and eulogy of Prophet (^), I submit that we are not able to render thanks for the numerous bounties of Allah. Allah, the Exalted, has granted us by His grace, Imam Ahmad Reza Khan, who is an ocean of lofty fortitude, the benediction of the world, remainder of the ancestors, a memorial of the time, avoiding temptation and entirely busy in discharging the orders of Allah.

O God! You have commissioned this erudite for the falsification of these apostates, astray people and leaders of misled factions. These people have gone out of the pale of Islam, as the arrow goes out of the bow. Today every man of intellect and faith cannot doubt in their unbelief and blasphemy. Allah, the Exalted, may grant the author a great share from piety and piousness, grace me and him with bounties of Paradise and bestow upon him the goodness to the best expectations. May Allah bless him as desired through the intercession of over trust worthy Master (Grace and peace be upon him).His dignity has, indeed, snubbed the astray people.

This eulogy was written by the meekest of the creation, who is nothing in reality, a mendicant of mercy of his Lord, and captive of his

own sins, a small servant of the students acquiring knowledge in the Mosque of Haram, Saeed bin Muhammad Al-Yamani (may Allah forgive him, his parents, and the believers — Ameen).

20. This eulogy was written by Maulana Hamid Ahmad Muhammad Judawi, an accomplished, erudite of arguments and claims, deviator from every evil. Allah may protect him from the mischief of every idiot and demon.

In the name of Allah, Most Gracious, Most Merciful.

Allah, the Exalted, sent blessings and salutations upon our Chief and Master Muhammad, his inmates and his companions.

All praises are for Allah, Who is the High and the Dominant He has hammered the machination of the unbelievers and His name remained always prosperous. Allah, the Exalted, is free from every lie, defect and accusation. He is beyond all the symbols of the creation. The supreme and the loftiest purity and sublimity belongs to Him. He is absolutely free from all accusation of the astray people.

Blessings and salutations be upon the being, who is absolutely supreme to all creations. His knowledge is more extensive than the entire world. He is most accomplished and perfect in appearance and beauty in the world. Allah, the Exalted, has granted him the past and the future knowledge. Prophet-hood has, indeed, come to an end and he (^) is the Seal of the Prophets (^). Deen has been

elevated by his traditions and it has been established by the lofty arguments and higher witnesses, albeit the tidings of our Master and Lord Muhammad bin Abdullah, (Grace and peace be upon him) whose other name is Ahmad, are unique and singular. The good-tiding of his advent was given by Hazrat Jesus Christ son of Mary 6). May Allah send blessings upon the holy Prophet (^), all prophets, all apostles, his inmates, companions, followers and Ahle-Sunnat-wa-Jamaat. These are the real bonds of Allah and successful in all fields and Allah, the Exalted, has extolled them. May Allah, the Exalted bestow upon them his blessings and help for ever and make their words, deeds and writings spear for the astray people.

Those, who have gone out of the pale of religion, have gone astray. Such people recite the holy Quran, which does not go down to their hearts. They are the army of devil. Remember:

The army of Devil and his believers are losers.

After the praise of Allah, the Exalted, and eulogy of His Prophet (), I submit that I have cast a cursory glance on the illustrious book named"Al-Mo'tamad Al-Mustanad" and have found it a fragment or piece of gold. Its words are resplendent like pearls, rubies and emeralds, which have been written to get spiritual benefit. These words have been written by a trustworthy guide, a practical scholar, an erudite of learning, over-flowing ocean of knowledge and excellence, a beloved, a celebrated and an esteemed personality, whose talks and actions are worth-appreciating I mean thereby Hazrat Ahmad Reza Khan. Allah, the Exalted, may afford us to benefit from his knowledge and ken, his works and writings may guide us. This book is an example of truest love and truthful speech.

The eyes are dazzled before its light and this book hammers the heads of false saying. It removes the darkness of the people professing bad beliefs.

By God: before its light mis-guidance exhausts continuously. This book in its debates is pure like perfume and fragrance. It strikes the opponents to be dumb. It is without any suspicion a comprehensive reply to the accusation polluted by the filth of astrayness and such a reply purifies the doctrines of blasphemy. These people are unbelievers on account of their doctrines. Every person should be saved from their wickedness and they should be abhorred.

These people have committed major sins rather more than major sins. Such professors of bad belief, however are great, are debarred rather baser than the baser. It is incumbent upon every man of intellect to save the people from bad influence of such people. It is a sin to show any sort of respect to these people. Why not? Whoever is disparaged by Allah, who can give him honour. If they return to the right path, it is all right otherwise they should be put into disputation. If they resort to repentance, it is well and good otherwise it is obligatory upon the king of Islam to kill them if they are in small number. If they are in a great number, they should be invaded by the army, and thrown in the hell.

It may be remembered that the pen, too, has a tongue and tongue functions like a spear. It is the function of the sword to behead the irreligious people. There is, no doubt, that debating with them in good manner and style is a preliminary stage of crusade. Allah, the Exalted, has said:

"As for those, who strive in Us, We surely guide them to Our paths And surely, Allah is with the righteous" (29:69).

"Glorified be thy Lord, the Lord of Majesty, pure from evil, which they attribute (unto Him)" (37:180).

THE PALATABLE FRUIT AND THINGS RECORDED IN MADINAH MUNAWWARAH, I.E., THE EULOGIES OF THE ILLUSTRIOUS ULAMA OF MADINAH MUNAWWARAH

Note: A'la Hazrat Imam Ahmad Reza Khan (mercy of Allah be upon him) having obtained the eulogies and confirmation of Ulama of Makkah Mukarramah, undertook journey to Madinah Munawwarah to visit the mausoleum of the Prophet (^). Here in Madinah Munawwarah, the Ulama of Haram of the Prophet (^) glanced through his book "Al-Mo'tamad Al-Mustanad", and became acquainted with the various doubts creating notions of the astray Maul avis of India. They felt it to their heart. They appreciated the ideas and efforts of A'la Hazrat very much and penned down their eulogies. Amongst from these illustrious Ulama were Mufti Taj-ud-Din Ilyas, Madinah Munawwarah, Maulana Uthman bin Abdus Salam Daghastani, Shaikh of Amalikah, Sayyid Ahmad Jazairi, Maulana Khalil bin Ibrahim Kharbooti, Shaikh-ud-Dalail Sayyid Muhammad Saeed, Maulana Muhammad bin Ahmad Umari, Maulana Sayyid Abbas bin Sayyid Jaleel Muhammad Ridhwan Shaikh-ud-Dalail, Maulana Umar bin Hamdan, Sayyid Muhammad bin Muhammad Madani Dedawi, Al-Shaikh Muhammad bin Muhammad Susi Kheyari, Maulana Sayyid Sharif Ahmad Al-Barzanji,,

Maulana Muhammad Aziz Wazir Maliki Al undlusi Al-Madani, Hazrat Abdul Qadir Tawfiq Shibli.

These Ulama are considered to be the glory and beauty of the world of Islam and the entire world subdue before their excellence, concerted opinion and scholarly decisions.

1. This eulogy was written by Maulana Mufti Taj-ud-Din Ilyas, the Chief of Superior jurists, candle of the legislators, Great Mufti of Hanafiyah of Madinah Munawwarah, helper of the Sunnah with boldness and courage (he may always be applauded by Allah and general people).

In the name of Allah, Most Gracious, Most Merciful.

"O our Lord! Cause not our hearts astray after thou hast guided us; and bestow upon us mercy from thy presence. Lo: Thou, only Thou art the Bestower" (3:8).

O our Lord! We believe in whatever You have revealed and follow Your Prophet (^). Inscribe us amongst the witnesses, You are glorified, Your glory is above all. Your kingdom is dominant, Your argument is resplendent, Your favours upon us are pre-eternal, Your verses and arguments are free from all defects and faults. We only worship You. You have guided us to the true religion and afforded us to speak truth. You have sent to us the Prophet (^), who is the leader of all illustrious apostles and he himself is the chosen one, our Master and Chief Muhammad bin Abdullah has been commissioned with such miracles and signs, which have rendered the intellects of men imbecile. His (^) arguments are very lofty and miracles resplendent. I have believed in his

apostle-ship and prophet-hood. We have followed him as well as venerated him. We have helped his religion.

O our Lord! Praise be to You as it ought to be. Praise is only due to You. You have shown us the right path.

O our Lord! Send such blessings and salutations which are most befitting upon the one who has lead us to you on the straight path and send in the same mamer peace and benediction upon his inmates and his companions. O our Lord! Grant good recompense to the narrators and supporters of his Shariah and religion in all eras and in all cities, and the best of the spiritual benefits.

After the praise of Allah and eulogies of the Prophet (^), I submit that I have had an opportunity to study the book namely "Al-Mo'tamad Al-Mustanad", written by Allamah and savant of Deen, Maulana Ahmad Reza Khan, wherein he has thrown light on the beliefs of astray Maulavis of India. May Allah enhance his this goodness with excellent recompense hereafter. He has falsified such people, who have gone out of the pale of Islam, and pointed out such factions, who have become irreligious and apostates. I have carefully read this judgement written in "Al-Mo'tamad Al-Mustanad". I feel that this is an important judgement on this topic and singular in its nature. It depends upon truthfulness. Allah, the Exalted, may grant him better recompense from His Prophet (^), His religion and all the believers. He may grant him a long life till the removal of doubts spread by the astray people, also create in abundance in Ummah persons who are similar to him in character, knowledge and action. Ameen!

Mendicant of Allah, the Exalted, Muhammad Taj-ud-Din son of the late Mustafa Ilyas Al-Hanafi Al-Mufti, Madinah Munawwarah (may Allah forgive him).

2. This eulogy has been written by a most illustrious savant, grand of the grandees, best elocutionist of truth, Ex-Mufti of Madinah Munawwarah, refuge of the gainers and a Divine scholar, Maulana Uthman bin Abdus Salam Daghastani, a personality of everlasting congratulations and success of expectation.

Praise be to Allah, the One.

After that, I have become acquainted with this resplendent book and its valuable contents. I have found therein that our benefactor and an ocean of understanding Hazrat Maulana Ahmad Reza ,Khan, has collected together the ideas of the mischief-mongers, who have gone out of the pale of religion. He has vehemently rebutted them having pointed them out in his book “Al-Mo’tamad Al-Mustanad”. The heretics have very well been humiliated in this book. Their vicious and false beliefs have intelligently been discovered. It is incumbent upon us to study this work with great meditation. Although the work has been completed within a short time, but the astray factions have strongly been rebutted with shining and trust-worthy arguments. The illustrious erudite has foiled the machinations of this astray faction. To us, this sect has gone out of the religion calling themselves Wahhabiah. One of them, Ghulam Ahmad Qadiani, is a claimant of prophet-hood, and others are Qasim Nanotawi, Rashid Ahmad Gangohi, Khalil Ahmad Anbaithwi and Ashraf Ali

Thanwi etc. who used contemptous languages against the Exalted position, of Allah and Divine Dignity of the Holy Prophet (^)! Their hereticism has very well been exposed.

Allah, the Exalted, may grant a good recompense to Hazrat Allamah Ahmad Reza Khan, who has written his judgement with capability and determination in "Al-Mo'tamad Al-Mustanad". We have seen the eulogies of the Ulama of Makkah. These factions shall face a dire catastrophe. They have created disorder in the land (of India). The manner and style with which they are creating religious disorders, shows that Allah, the Exalted, shall devastate them and they will fall headlong.

Allah may grant good recompense to His Highness Al-Shaikh Ahmad Reza Khan, enhance his spiritual degrees, increase his progeny and make him among those, who always speak truth till the Day of Judgement.

Mendicant of Allah for His forgiveness, Uthman bin Abdus Salam Daghastani, Ex-Mufti of Madinah Munawwarah (may Allah pardon him).

3. This eulogy was written by an illustrious erudite, manifestation of virtues and excellence, and of pure disposition, Shaikh of Malikiyah, holder of fortunes of angles, Al-Sayyid Maulana Ahmad Al-Jazairi (may his inward and outward grace be everlasting).

In the name of Allah, Most Gracious, Most Merciful.

And peace, mercy, benediction of Allah be upon you along with His support, favour and pleasure.

Praise be to Allah, who made Ahle-Sunnat-Wa-Jamaat magnificent till the Day of Resurrection.

Blessings and salutations be upon our Master and Asylum, the Kind Prophet, upon whom we trust, by whose perfection and dignity, excellence and virtues, the assurance of the existence of man is existent. All the men of reason, intellect and manifestation are benefited from it. He (^) says:

> "Whenever the people of innovation appear, Allah, the Exalted, makes His arguments evident from the tongue of a person whom He likes".

He (^) further says:

> "When innovation and revolts take place and aspersion is cast upon the companions of the Prophet (^), the scholar should come forward with his knowledge. He, who does not do so, curse of Allah, angels and whole humanity shall be upon hint. Allah, the Exalted, shall neither accept his obligatory prayer nor supererogatory worship" enabling the feneral public to be careful and remain on theirguard.

He also says:

> "Are you afraid of describing the evils of evil-doers? How shall people know that those were evildoers? The deeds of such people be divulged enabling the general Muslims to be careful and the remain on their guard".

Ibne Abi Dunya, Hakeem, Shirazi, Ibn Adiyy, Tabrani, Baihaqui, and Khateeb have narrated this tradition. They have narrated this, on the authority of their ancestors. The mercy of Allah, the Exalted, be upon their followers, companions, Ahle-Sunnat-wa-Jamaat and conformists of the four schools of thought.

After the praise of Allah and eulogy of the holy Prophet (^), I submit that I have carefully been apprised of the contents of the question, which have been put up by Hazrat Shaikh Ahmad Reza Khan. May Allah enable the believers to get benefit from his life, and he may be granted long life and abode in paradise.

I have found in this book very horrible things, which have been spread by the people of bad innovations in India. This is open blasphemy and unbelief. If these people do not resort to repentance after the commission of these blasphemous acts, they should be assassinated by the order of Sultan of Islam as their blood shedding is allowed. The authors of such books deserve that their hands and finger's tops should be chopped off. They have despised the Divine station and have generally vilified the office of the prophet-hood.

They have exalted their tutor Iblees (Diabolos) and have become his accomplices to beguile the believers and misguide the people. Therefore, the Ulama, whose speeches are eloquent by the Divine favour, and the magnates and rulers, who have been given mandate to punish the evil-doers, are obliged to endeavour to remove their innovations with their mouths and tongues, (and reelers with their power) so that the servants of Allah, cities and minds of the people may be consoled.

Lo! There is also a diabolical faction of these satans in Makkah Mukarramah. The masses should absolutely abstain from meeting them as the meeting with them is more injurious than the meeting of a leper. Some of them are also putting up in Madinah, who have hidden themselves hypocritically. If they do not resort to repentance, they will be deprived of the neighbourhood of Madinah Munawwarah because its this peculiarity is substantiated by an approval and accurate tradition.

We supplicate Allah that if He wishes to put the people in any calamity, He may send for us in His audience without trial, granting good intention and render us the sincerest one.

It has been uttered by the tongue and written by his finger's-tops by the Chief of Al-Malikiyah Sayyid Ahmad Al-Jazairi - a most meek person of creation, servant of illustrious Ulama, born in Madinah Munawwarah, professing the belief of Ash'ariyyah (Ahle-Sunnat-wa-Jamaat), practicing according to Maliki school of thought and following the path (tariqah) of Qadiriah Order (although I am also a descendant of Hazrat Sheikh Abdul Qadir Jilani by birth) I am concluding this eulogy by praising Allah the Exalted sending salutions and showing due respect and reverence to Holy prophet ^ .

4. This eulogy has been written by the great erudite, great munificent, treasure of gnosis, a repository of knowledge and ken, arrow-darter of Ulama, favoured by the heaven with angelic grace, Maulana Al-Shaikh Khalil bin Ibrahim Kharbooti (may Allah assist him with Divine assistance).

All praises be to Allah, the Lord of the Worlds. Blessings and salutations be upon our Chief, Muhammad messenger of Allah, the Seal of Prophets (^) and upon his inmates, companions and upon those, who followed him with grace till the Day of Judgement.

After the praise of Allah and eulogy of Prophet (^), I submit that the writings of the illustrious Ulama, which have been substantiated here, are indeed the evident truth, which is to be followed by the believers consesusly as a necessary belief; as ascertained by a profound scholar and an accomplished savant of Islam, Maulana Ahmad Reza Khan Brailvi, in his book "Al-Mo'tamad Al-Mustanad". May the believers take advantage of it till post-eternity. Allah, indeed, guides towards goodness and He is only point of return and centre of expectations.

It was written under the order of Khalil bin Ibrahim Al-Kharbooti, the servant of knowledge in the sacred sanctuary of the Prophet (^), Madinah Munawwarah.

5. This eulogy was brought in black and white by the resplendent light, soul of fashioner, emblem of happiness, reality of chieftain-ship, arguments of charities of good things, dignity of beneficence, the

laudable and the guide, Maulana Sayyid Muhammad Saeed (may his virtues ever flourish)

In the name of Allah, Most Gracious, Most Merciful.

Praise be to Allah wherefrom all wishes emanate and all expectations are fulfilled. We hold fast that praise and take His asylum from all fears and jeopardises. And an incessant and consecutive blessings and salutations be upon our Master and Chief Muhammad by whose advent, the earth and firmaments were illuminated and on the day of appearance and severity the whole creation shall be under his shelter. Blessings and salutations be upon his (^) inmates, who received lights from his refulgence and memorised his sayings and deeds. They definitely have become model for the coming religious generations and are guides for every follower of path of the Prophet (^). In this way, a model of guidance was created for every follower and this shining Shariah was protected specially, according to saying of the Truthful and the Beloved (^):

> "A faction of my people shall always remain dominant, till the Divine order shall come in this regard they shall be dominant".

After the praise of Allah and eulogy of Prophet (^), I submit that verily Allah, the Exalted and the High, has assigned the services of this shining Shariah to His bond, whom he likes and helped him by granting discernment and sagacity.

When the night of suspicion spreads darkness, He (Allah), from His firmaments of sciences, makes a full moon to shine and in this way the pure Shariah is saved

from alteration and modification. Illustrious Ulama take birth from generation to generation. One of them is the greatest of the great erudite Allamah Ahmad Reza Khan, who has dexterously rebutted the astray *Maulavis,* responsible for creating disorder and adversity, in his book "Al-Mo'tamad Al-Mustanad".

Allah may grant him good recompense from Islam and the believers. Blessings be upon our Master Muhammad, upon his inmates and his companions.

This has been written with the finger- tops of a mendicant of his Lord, Muhammad Saeed son of Sayyid Muhammad Al-Maghribi Sheikh Al-Dalaail. (Allah may forgive him).

6. This eulogy has been written by my Sun and Moon, Maulana Muhammad bin Ahmad Al-Umari (he may enjoy a pleasant life full of progress and prosperity).

In the name of Allah, Most Gracious, Most Merciful.

Praise be to Allah, the Lord of the World, and blessings and salutations be upon the Seal of Prophets, Leader of the Apostles, and his followers with grace till the Day of Judgement. After that:

I have known about a treatise written by the most illustrious erudite, a spiritual guide, a great researcher, man of gnosis and acknowledgements, holder of pure Divine endowments, our Master, veteran teacher of knowledge of religion and pillar of every gainer albeit Al-Shaikh Ahmad

Reza Khan. May Allah afford us to benefit from his life. His favours may illuminate the firmament of knowledge and sciences.

I have found this treatise an accomplisher of objectives, arriver to the places of observations, an encager of deviationists and fugitives, and sweet water for all places and stations. This treatise, having encircled all suspicions, has extirpated them and cut off the ropes of apostates. And this has been done in the lights of arguments, resplendence of people, sweetness of paths and accuracy of criteria. Allah, the Exalted, may grant the author a good recompense from this religion, His Prophet (^) - a better recompense, and accomplishes his spiritual benefit by Islam, and the believers on a complete scale.

It was written by Muhammad bin Ahmad Umari in Madinah Munawwarah on 07th of Rabea-al-Akhir, as a seeker of knowledge.

7. This eulogy was threaded into the strings of pearls with careful arrangement by a noble, a pure, sublime, subtle, dignified personality, an adept gnostic, and a personality independent of appreciation, Hazrat Maulana Sayyid Abbas bin Sayyid Jail Muhammad Ridhwan (Allah, the Exalted, may shower upon them his pleasure on the Day of Severity).

In the name of Allah, Most Gracious, Most Merciful.

O our Lord! Thou be glorified. We cannot praise Thee properly. The praise is to Thee and from Thee.

Blessings and salutations be upon the Prophet (^), who removes afflictions. And blessings and benedictions be upon his inmates and companions, who are guides of Ummah till the writing of a pen and a step taken for doing good in hurry. After that:

The mendicant, Abbas bin Sayyid Muhammad Ridhwan, invokes the prayer of brethren and says:

When I walked into the field of amazing beauties and excellence of this treatise and cast a glance on its contents, I found therein the garments of beauty and glory trailing pompously. They were respectable for the rebuttal of the beliefs of astray people. It is Al-Mo'tamad Al-Mustanad", which is a place of refuge for the people guided to the right path. This treatise has revealed such things whose subtleties are beyond the comprehension of understandings. In this treatise, a research has been made on the facts whose search had staggered the fact why it not be so, its author is he, who is a most learned leader, immensely intelligent, a noble and renowned personality, a distinguished grand'sire, a unique person of the world of our time, albeit, Hazrat Maulana Ahmad Reza Khan Brailvi, Hanafi. This flower of gnosis may always blossom and as a full moon continue journey towards the destination of subtle acknowledgements. Allah may grant him and me an immense reward with excellence hereafter; provide all of us a good burial in the nighness of the best of the creation and resplendent moon. The choicest of blessings be upon him, upon his inmates and companions - an accomplished blessing and perfect salutation.

The scribe of this eulogy is Abbas bin Sayyid Muhammad Ridhwan, a

servant of the readers of book Dala-il-al Khairat, (The guide to Blessings of Allah) in the best mosque.

8. This eulogy has been written by an illustrious and intelligent scholar, one of the stallion erudites, the pure personality, a sagacious man diffusing musk, an embellished leaf perfumed by the scent of an attractive plant, Maulana Umar bin Hamdan Al-Mahrasi (may weal and prosperity remember him favour without oblivion).

In the name of Allah, Most Gracious, Most Merciful.

Praise be to Allah, Who created the skies and the earth and created darkness and light, even then the unbelievers set up partner with their Lord.

Blessing and salutation be upon our Master, Muhammad, the Seal of the Prophets (^), who said:

"A faction shall always be dominant with truthfulness from my people till the Day of Resurrection" (narrated by Hakim on the authority of Umar, the Commander of the faithfuls ("). Ibne Majah has narrated this tradition as under:

"A faction of my people shall always adhere to the religion with severity and their opponents shall not be able to harm them".

Blessings be upon his inmates and companions (&), who imparted guidance and who adhered to the religion with severity.

After praise of Allah and eulogy of Prophet (^) I submit That I have become acquainted with a writing namely "Al-Mo'tamad Al-Mustanad", an excellent writing, penned down by a great erudite comprehending perfection, a scholar of an immense intelligence and sagacity and a brilliant researcher albeit Hazrat Ahmad Reza Khan Brailvi. I have found this treatise most effective in rebutting false beliefs of the astray people. The author has, indeed removed injurious things from the ways of the believers exhorting in respect of Allah, His Prophet (^), the leaders of the religion and general people.

This was written on 8th Rabi-al-thani (1324AH) by Umar bin Hamdan Al-Mahrasi professing the path of Ahle-Sunnat-wa-Jamaat, a servant of knowledge in the city of Chief of the Creations, choicest blessings and salutations be upon him.

9. A eulogy was written by him second time and as a refined sugar spreading musk, which is most laudable:

Praise be to Allah, Who showed right path to whom He provided with His favour and led astray to whom He dishonoured by His justice. He provided easements to the people of faith, and expanded their hearts for remembrance. They believed in Allah with eloquent tongues and sincere hearts, acting upon the book given to them and teachings of the Prophet (^).

Blessings and salutations of Allah be upon him, who was sent by Allah as "Mercy for all the worlds" revealing upon him the resplendent book, which contains the expositions of everything and rebuttal of apostasy of the deviationists. The Prophet (^) explained them with clear arguments and cutting proofs, by words and deeds.

Blessings and salutations of Allah be upon his guiding inmates and companions, who adhered to the religion with full conviction. Blessings be upon them, who followed him in good manners till the Day of Judgement especially blessings be upon the leaders of four schools of thought and whoever followed them.

After praise of Allah and eulogy of Prophet (^), I submit as under:

That I glanced through the treatise namely "Al-Mo'tamad Al-Mustanad" of Shaikh of the World, well versed in difficult sciences and explainer of every import of discourse with sufficient exposition and perfect speech albeit Hazrat Ahmad Reza Khan Brailvi, Allah, the Exalted, may protect his life and he may rejoice for ever. I have found this treatise a sufficient argument to rebut the bad beliefs of the people, who have been mentioned in it These people include the wretched person Ghulam Ahmad Qadiani, an impostor and liar Anti-Christ (of 14th century) Rashid Ahmad Gangohi, Khalil Ahmad Anbaithwi and Ashraf Ali Thanwi.

If the claim of prophet-hood of Mirza Qadiani and mitigation of the glory of the Prophet (^) by Rashid Ahmad Gangohi, Khalil Ahmad Anbaithwi and Ashraf Ali Thanwi, stands substantiated, as mentioned by this Shaikh, there is no doubt in their infidelity and

unbelief, and justification of their assassination, for every man, who is empowered to do so by Shariah.

This was uttered by Umar bin Hamdan Al-Mahrari, the mendicant of Allah and servant of knowledge in Prophet's Mosque, Madinah Munawwarah.

10. This eulogy was written by an accomplished erudite, a practical scholar, a physician of administering to the sick curing the disease of people of sins, Sayyid Muhammad bin Muhammad Al-Madani Didawi (may Allah cover him with His comprehensive grace).

In the name of Allah, Most Gracious, Most Merciful.

Praise be to Allah, and blessings and salutations be upon the Prophet of Allah, his inmates, companions and his lovers.

After the praise of Allah and eulogy of Prophet (^), I submit as under:

I have glanced through the lines written by exquisite Allamah and celebrated sagacious personality, Al-Shaikh Ahmad Reza Khan and found them a magic for the men of intelligence and elixir for every poisoned person, who was separated from the path of spiritual benefit.

If the sayings of Allamah Ahmad Reza are true, and arguments are upright; it becomes expedient upon every believer to act according to their requirements and it may

become his second habit, inwardly and outwardly, till the attainment of highest goodness.

Written by the mendicant of his Lord, Muhammad bin Muhammad Al-Habib Al-Didawri (Allah may forgive him).

11. This eulogy was written by a personality of current goodness, a penetrating commander into the cities and deserts, one of the choices of choice of the Evolver, Al-Shaikh Muhammad bin Al-Susi Al-Kheyari, a choiced teacher of Haram, Allah may descend His epiphany upon him with the favour of forgiveness.

In the name of Allah, Most Gracious, Most Merciful.

Praise be to Allah, Who sent His Prophet with guidance and true religion so that it may predominate all other religions.

Eternal blessings of Allah be upon the best of the creations universally, our Master, Muhammad, his inmates, his companions and his followers, in letter and spirit, upon all the Prophets and Apostles and their companions and followers, and upon all the righteous bonds of Allah, the Exalted.

After praise and eulogy, I submit:

That I have been apprised of the treatise regarding the falsification of people of deviation, blasphemy and astrayness. It has been compiled by a learned scholar,

accomplished man, illustrious researcher, and an erudite very well acquainted with the minutae of things, Hazrat Al-Shaikh Ahmad Reza Khan (may Allah ameliorate his state and affairs. Ameen).

I have found therein a rebuttal of those deviationists, heretics, transgressors to Allah, the High and the Exalted, and the Prophet of Lord of the World

> "Fain would they put out the light of Allah with their mouths, but Allah disdaineth (aught) save that He shall perfect His light, however, much the disbelievers are averse". (9:32)

> "Such are they whose hearts and ears and eyes, Allah hath sealed. And such are the headless". (16:108)

> "The Devil made their deeds seem fair to them then diverted them from the right path, though they were keen obsavers. (29:38)

> "Those, who do wrong, will come to know by what (great) reverse they will be overturned". (26:227)

Why not it so be? It is in conformity with clear categorical injunctions, continuous and accurate.

So Allah may grant the author an excellent recompense from this best Ummah and grant His nighness to him and all those, who are under his refuge, strengthen Ummah by him and demolish the innovation.

O God! Help this benefit everlasting for this Ummah. Ameen.

It was written by Muhammad bin Muhammad Al-Susi Al-Kheyari, mendicant of Allah, the Evolver, and servant of knowledge.

THE LOFTY WORDS

BENEDICTIONS OF MADINAH MUNAWWARH (1325 AH)

12. This eulogy was written by a repository of traditional sciences, a conqueror of intellectual arts, an encyclopaedia of excellence of paternal and maternal relation, an inheritor of knowledge and dignity from ancestors, a researcher of voracity, a servant of ingenuity a critic, a careful and meticulous investigator, Mufti of Shawafea, in Madinah Al-Munawwarah (the protected one), Maulana Sayyid Sharif Ahmad Barzanji (may his favours be extended to all and sundry.)

In the name of Allah, Most Gracious, Most Merciful.

Praise be to Allah, Who made the absolute perfection for His Being and in His Being. Allah is He, Who is hymned and sanctified from all the defects by the whole creation, which is in the firmament and on the earth. He is, indeed, above any partnership and similitude. Naught is as His likeness and He is the Hearer, the Seer. His discourse

and the word are pre-eternal, which are true and a truth is ascertained by evidence. His decision is the final decision and a shining certainty.

And the choicest blessings and salutations, and most perfect mercy, benediction and reverence be upon our Master and Chief, Muhammad - the Chosen by his Lord over all the Worlds. He gave him the knowledge of the first and the last. He revealed upon him the glorious Quran, to which falsehood has no access from any direction. The Quran is the revelation from the Wise and the Praised one. He specialised perfection for him, which cannot be comprehended and gave him the Unseen Knowledge, which cannot be reckoned. He (^) is the noblest of the creations, *per se.* His virtues are absolutely excellent, knowledge and deed without discontinuity. He is the Seal of the Prophets (^) and after him there shall be no prophet and apostle till post-eternity. His Shariah shall not be cancelled till the time of raising of resurrection. Allah, the Exalted, has made his word true.

Blessings and salutations be upon his sacred inmates and companions, who have been assisted by Allah against their foes till the time of domination.

After praise and eulogy, a needy of forgiveness of his Lord, granter of salvation, Mufti of Grand Shawafea of Madinah, the best city on the earth, best blessing and benediction be upon it, says:

> “I have become acquainted with the epitome of treatise namely “Al-Mo’tamad Al-Mustanad”, written by Maulana Shaikh Ahmad Reza Khan Brailvi, who is, indeed, a great scholar of writing ornamental lines, a savant of knowledge of celebrity, an excellent

researcher, erudite of Ahle-Sunnat-wa-Jamaat, Allah may enhance his divine guidance and elevation, and found it at the degree of solidness and immense research. He has removed every injurious thing from the way of the believers. In this treatise, he has exhorted in the name of Allah, His Prophet (^) and religious leader. He has put up in the treatise, true and accurate argument, and quoted the saying of the Prophet of Allah (^)" the religion is exhortation".

Although his writing is independent of laudation, reverence and good praise, but I have liked it to be with him in the field of comprehension and make clear some points of the arena of his gleaning statements, so that I may be partner of the author of the treatise, for the share, which made upon himself a necessity and I may share the treasure, which is with Allah, the Exalted.

I, therefore, say that whatever has been mentioned about Ghulam Ahmad Qadiani, for instance, being assimilator of Jesus Christ, being claimant of revelation of prophet-hood and being superior to various prophets, *et cetra,* are such lies and falsehood, which cannot be heard by the ears and must be abhorred by the people of the right disposition. He is, in this respect, brother of Musaylmah the Impostor, and without any suspicion, is one of the anti-Christ. Allah shall not accept his any utterance, knowledge or deed, nor obligatory nor supererogatory worship for the reason that he has gone out of the pale of the religion as an arrow goes out of the bow without target. He has committed blasphemy to Allah, His Prophet and His grand verses. it is, therefore, necessary for every believer to be God-fearing, fear His torment, and hope for His mercy and spiritual benefit and must avoid such person and his groups. He should run away from such a person as he runs

away from a lion, a leper (as his company is like an infectious desease) and current woe. Whosoever is pleased with his false sayings, follows them or thinks them good, is, indeed, a disbeliever, in the grip of manifest astrayness. These people belong to the clans of devil. Verily, the clans of Satan are losers, because it has come to our knowledge through the necessity of Deen (Religion). It has also been agreed by the believers, from beginning to this day consensusly, that our Prophet Muhammad (^) is the Seal of the Prophets (^) and the last of them. Therefore, there is no justification of new prophet-hood, during his worldly life and after his departure. If somebody claims so, he commits blasphemy and unbelief without any suspicion.

As regards the factions of Ameeriah (belonging to Ameer Ahmad Sahwani), Naziria (belonging to Nazir Hussan Dehivi) and Qasimiah (belonging to Qasim Nanootvi), and their saying that if the appearance of any prophet is professed, rather if any pseudo prophet comes after the holy Prophet (^), it shall not affect the Finality of Prophet-hood of Muhammad (^). This saying reveals that these people believe in the new prophet-hood of a person and whosoever justifies it, is absolutely disbeliever by the consensus of opinion of the believers. Such people are losers in the sight of Allah. Curse of Allah be upon them till the Day of Judgement and upon those, who approve their sayings, if they do not resort to repentance.

As far as the faction of Wahhabiah Kazzabiah (liars), followers of Rashid Ahmad Gangohi is concerned, who say that the occurrence of lie from Allah, the Exalted, in deed and words, is not blasphemy, are absolutely disbelievers. Allah, the Exalted, is above their utterance. Thus, disbelief of them is from their basic beliefs, which is known to all and sundry. Whosoever does not call them disbelievers

becomes their partner in blasphemy, because the belief in the "occurrence of lie from Allah, the Exalted" shall falsify all the Shanah laws, which were granted and revealed to the holy Prophet (^) and the past prophets and it will be expedient after confirmation that no news of the religion may be relied upon, which are contained in the books revealed by Allah, the Exalted. In these circumstances, neither the faith is credible, nor any confirmation with rectitude is determined, whereas the only condition of faith and its accuracy is to believe in all these news with full conviction. Allah, the Exalted, addresses His bonds as under:

> "Say (O Muslims): we believe in Allah and that which is revealed unto us and that which was revealed unto Abraham and Ishmael and Isaac and Jacob, and the tribes and that which was revealed to Moses and Jesus and that which the prophets (^) received as the prophets (^) from their Lord. We make no distinction between any of them, and unto Him we have surrendered". (2:136)

> "And if they believe in the like of that which ye believe, then are they rightly guided. But if they turn away, then are they in schism, and Allah will suffice thee (for defence) against them, He is the Hearer, the Knower". (2:137)

All the venerated prophets (^) are agreed that Allah, the Exalted, is true in all His words, then to believe in the doctrine of occurrence of lie from Allah, the Exalted, shall falsify all the prophets of Allah.

This is taken for granted that there is no doubt in the commission of blasphemy of those, who belie the prophets.

This on the ground that the prophets have ratified Allah and Allah has ratified them by granting miracles. Consequently, the confirmation by miracles is confirmation by action and confirmation of Allah is by saying. Therefore, the directions here are separate, as the author of Mawaqif has explained it.

As regards taking precedent by this astray faction regarding the proposition of possibility of falsehood or lie, wherefrom Allah, the Exalted, is above and high, that some jurists justify that. He may forgive the sinner and may not chastise him. Their this precedent is false due to the reason that every verse or categorical *shar'ee* injunction for some sinners may base on censure. If this censure may, according to that verse or injunction, be left absolute then it is without any doubt actually confined to the Divine Providence, as Allah, the Exalted, has said:

> "Lo! Allah forgiveth not that a partner should be ascribed unto Him. He forgiveth (all) save that to who He will". (4:48)

If His spiritual and pre-eternal discourse is seen, it is an atribute of extensive place wherein contraction and the contradicted both are assembled from pre-eternity to post-eternity, which cannot be separated from each other. And if His discourse is seen as a Divine revelation, here the contract *(qayd)* and general meaning *(ittelaq)* shall be different from each other due to a number of verses. But in this case, general meaning is borne by the contracted one, according to a basic principle.

In the presence of these causes, how the application of lie on Allah, the Exalted, can be conceived necessary by a

person, who speaks of the justification of contradiction of censure:

> "And Allah it is whose help is to be sought in that (predicament) which ye described". (12:18)

The saying of Rashid Ahmad Gangohi mentioned in his book namely "Baraheen-e-Qatiah" that the extensiveness of knowledge of Angel of Death and Satan is established by categorical injunction whereas this extensiveness of knowledge of the Prophet of Allah (^) is not established by any categorical injunction, rebutes all the Quranic injunctions and establishes polytheism. This saying of Rashid Ahmad mentioned above is blasphemy for two reasons: The first reason is that Devil has more extensive knowledge than the Prophet (^) and it is a clear belittlement of the holy Prophet (^). The second reason is that he has termed the extensiveness of the knowledge of the holy Prophet (^) as polytheism.

All the leaders of four schools of thought have made clarifications that whosoever belittles the Glory of the holy Prophet (^) is a disbeliever and whoever declares anything belonging to Faith as polytheism and unbelief *is* unbeliever also.

As regards the saying of Ashraf Ali Thanwi that if the application of Unseen Knowledge upon the sacred being of the holy Prophet (^) is accurate, according to the utterance of Zayd, the thing to be enquired is whether it means some of the Unseen Knowledge or the whole knowledge. If it means some Unseen sciences, then it is no peculiarity of the Prophet (^); such knowledge is possessed by every Dick, Tom and Harry rather every suckling, mad-man and all animals and beasts.

In this matter, the decision is that this is an open blasphemy consensusly because it is a more violent belittlement of the Prophet of Allah (^) than the previous saying of Rashid Ahmad Gangohi. So it will be a blasphemy of the higher degree. These people deserve the curse of Allah till the Day of Judgement. Allah, the Exalted, says:

> "Say! Was it at Allah and His revelations and His messenger that ye did scoff? Make no excuse, ye have disbelieved after your (confession of) belief". (9:65-66)

This decision is for these factions and persons, who confirmedly utter these heinous sayings. We pray Allah, Who is most Kind and Compassionate and Merciful to establish us on Faith and to hold the Sunnah of the Chief of Progeny of Adnan fastly. He may also protect us from the stinging of devil, temptations of Satan and whims of falsehood to the longevity of times. Allah may make our abode in the spacious paradise.

Allah sent blessings, salutations and benedictions upon our Master, Chief of Mankind and Jinn. Praise be to Allah, the Lord of the Worlds.

Sayyid Ahmad bin Sayyid Ismail al-Hussaini al-Barzanji, Grand Mufti of Shawafea, Madinah Munawwarah the (dwelling place of the person of choicest righteousness, grace and peace be upon him) ordered for writing this eulogy.

13. This eulogy was written by the celebrated scholar, who is like a duke in the cities of discernment and like a minister of the king of knowledge, Maulana Shaikh Muhammad Al-Aziz-al-Wazir, Al-Maliki, al-Maghribi, Al-Madani (may Allah, the Exalted, protect him from all bad catastrophes).

In the name of Allah, Most Gracious, Most Merciful.

Praise be to Allah, Who is eulogised by the virtues of perfection, the necessary Being for sanctity and purification beyond any unbecoming thing in faith and utterance. And blessing and salutation be upon His Prophet, His chosen one, His nighest friend, best of His whole creation, and the selected one. Free from all faults and defects. Everyone, who finds faults with him, is liable to every dishonour and then the disparaging torment. And blessings and salutations be upon his inmates, companions and the guides of mankind, the narrators of his straight religion, who repel the diabolical stinging and calamities of suspicions. These are all miracles of the holy Prophet (^) which will last after the passages of years and centuries.

After praise and eulogy, I submit

That I have come to know about whatever is written in this unique treatise. These are the ignominies of these factions and their diabolical beguilement. I am immensely astonished at them. How the Devil has decorated his desires for them and reached his expectations. He has created for them various sorts of blasphemies in which they are thunder-struck. They have become scattered in the paths of their disbelief. In so much that they have shown disobedience to their Lord following the path of wickedness. Allah says:

“Who is more true in statement than Allah”? (4:87)

They have ventured upon the Seal of the Prophets (^) and selectee of the selectees, who has been addressed:

“And lo! Thou art of a tremendous nature” (68:4).

Despite I have seen the juristic judgement and palatable replies given in the end of the treatise, which have extirpated the false sayings from their roots. The spears of truth and arrows have deeply pierced their necks and breasts, as a result of which they have gone with the wind not to be mentioned. After all, how the darkness of night can face the resplendence of day. Specially the writing, which has been refined by an upholder of opinion of knowledge, hoister of standard of path of Imam Shafiee in the city of Madinah, Jurist of the world, good example of illustrious Ulama, who reached all the subtle places of intention with distinction and eloquence, our Shaikh, leader and master Sayyid Ahmad Al-. Barzanji Al-Sharif, Allah, the Exalted, may grant them all good recompense, and favour them profusely.

Now nothing is left for the person like me to say. I am not considered to be a gallant of battlefield, whether a moth can be mentioned with a falcon, or the stallion is seen or thought over with the sight of a bat. But I was afraid of keeping silence in this respect. Although I have believed the swiftness of the horseman of this field, but I expect that in the company of these stallion Ulama, I may also be benefited by the left over water, and have a greater share behind in their company and be threaded into the like of those people, who drew their swords for the assistance of the true religion. God leads to the right path and I seek His assistance.

Following the pathway of our above-mentioned Shaikh, I say that Allah may multiply their recompense for the revision in the concision of meaning and principle of speech and embellished the results and detailed statement meaning thereby that to apply whole to the part and bring these factions under the rules and regulations of the purest Shariah and issue the commandment to the place of requirement, have been done by our chiefs in the form of replies. Nothing can be added to them nor there is any doubt in them. My objective in this respect is to bring forth some categorical injunctions, which may strengthen the foundation of the edifice by solid proof. And Allah is the guardian of guidance.

Qazi Ayaz (mercy of Allah be upon him) has adjudged that whoever claims to have received revelation or makes similar claim is a disbeliever and his killing is justified. Ibn-ul-Qasim says that whoever claims to be a prophet and receiving revelation is like an apostate though he invites the people openly or secretly. Ibne Rashid has elucidated it openly. Abul-Mawaddat Khalil in his work, "Al-Tauzeeh" has desired that such person may be assassinated without acceptance of repentance, when he claims to be prophet secretly or without declaration.

It has been said in 'Al-Mukhtasar" expressly that if the holy Prophet (^) is believed through the things, which render a person apostate, or someone claims to be a prophet, without declaration or by the saying whatsoever is more openly, and whoever, God-forbid, casts aspersion to the holy Prophet (^) or finds faults or ascribes any defect to him(^) in lieu of his being or pedigree or in the religion or belittles or puts up a similitude, he is, indeed, a reviler of the holy Prophet(^). Such person is liable to be assassinated. Abu Bakr bin Al-Munzir has said that there is

a consensus of opinion of general men of knowledge that whoever is mentioned for using abusive language against any prophet or angel, falls under the order of being assassinated. Imam Malik, Layth, Ahmad and Ishaque are of the same opinion and Imam Shafiee is of the same belief. Imam Muhammad bin Sahnoon has said that the Ulama are consensusly agreed that a reviler, abuser or disparager, who is mentioned like that, is, indeed, a disbeliever. The censure of Divine torment is operative upon him and according to the entire Ummah, he is liable to be assassinated (by order of the complete Authority, the Sultan, (king) of Islam). Whoever doubts in his being disbeliever, or being tormented, is himself a disbeliever.

The injunctions of Imam Malik, narrated by Ibne Qasim, Abi Mus'ab, Ibne Abi Owais and Mutrif, *et cetra* and other basic books of four schools of thought like the book of Ibne Sahnoon,, Al-Mabsoot, Al-Utbiah, and work of Muhammad bin Al-Mawaz, et cetra, are full of the orders that whoever abuses or finds faults or belittle the holy Prophet (^) should be put to death, he may be a Muslim or disbeliever. Imam Ayaz has categorically said that it falls under the same orders of denial of the things necessary for the holy Prophet (^). For instance, on his excellence, glorification, exaltation, pedigree of family, abundance of knowledge, or devotion to service of God. In these circumstances, it is incumbent upon the competent authority to assassinate all such people without fail. He then said that it might be learnt that according to the celebrated opinion of Imam Malik regarding use of aspersive language and the verdict of the elders and general Ulama, assassination of such people should be under *Hadd* (punishment prescribed by the Quranic injunctions). If he repents, his repentance should not be accepted. His assassination is on the ground of

prescribed punishment and not on the basis of blasphemy. The blasphemy is recovered by the repentance, but the crime committed under Right of bonds of Allah, does not stand absolved even after repentance. Therefore, repentance of such a person shall not be accepted, nor seeking of pardon or re-embracing shall benefit him, even if he has repented before the commission of offence or after overcoming it.

Qabisi has said that after the commission of offence of belittlement of glory of the Prophet (^), the offender shall be assassinated even if he expresses repentance because it is a punishment inflicted as a *Hadd.* Similar is the opinion of Ibne Abi Zayd. Ibne Sah-noon has said that this repentance shall not stop his assassination.

However, in a special matter, which is between him and Allah, repentance shall be beneficial to him.

Imam Ayaz has argued in this regard that this is the right of the Prophet (^) and his Ummah, which cannot be devalued by repentance, like other rights of bond. Allamah Khalil has accumulated all these things in his saying that if someone abuses any prophet or an angel, or lampoons implicitly, or utters a word of curse, finds faults on imprints with perjury or devalues his right or ascribes any abomination to him, or tries to lessen his degree, knowledge or devotion to service to God, or attributes anything undesirable, or attributes any condemnable thing to him, he will be punished with murder without acceptance of repentance. The commentators have said that if he repents or backs out of the offence, he will be assassinated on the ground of blasphemy act.

Imam Ayaz, in the light of the blasphemous word, has decreed that a person is disbeliever, who justifies the falsehood and deceit of the Prophet, however, he may show an expediency in favour of his assertion or not, he, by the consensus of Ummah, is unbeliever, similarly whosoever claims prophet-hood during the life time of the Prophet (^) or after his departure puts up claim of his own prophet-hood, or says that prophet-hood can be achieved by personal efforts, is an absolute unbeliever.

Allamah Khalil has said that whoever sets up partner with the prophet- hood of the holy Prophet (^) or believes in anybody's prophet-hood after the holy Prophet (^), or asserts that prophet-hood can be achieved by any action, or claims to have received revelation is unbeliever, although does not make any claim of being prophet. In the light of belying the Prophet (^), they are all disbelievers, because he (^) has informed us that he is verily the Seal of the Prophets (^) and has been sent to the entire humankind. The Ummah is agreed upon the esoteric meaning of this discourse and it imports what is generally purported. There is neither any explanation of it nor particularity. Therefore, there is no doubt in the blasphemy of these factions in lieu of rectitude or consensus and in the light of the teachings of the Quran and Sunnah.

My master Ibrahim al-Liqani has said:

> "It is speciality of the best of the creation that our Lord has made him the Seal of the Prophets (AS). His commission and Shariah shall not be caused to disappear, till the post-eternity".

Similarly, we believe in the unbelief of all those, who make such utterances, which lead to the misguidance of

Ummah and falsification of Shariah. In the same way, we believe in the blasphemy of those, who give preference to anyone over the prophets. Imam Malik has said in the work of Ibne habib, Ibne Sahnoon, Ibn-ul-Qasim, Ibn-ul-Mubahesoon, Ibne Abdul Hakeem, Asbagh and Sahnoon, against the person, who uses derogatory words for them or finds faults with them, should be assassinated without acceptance of repentance.

Imam Ayaz, having analysed this issue, has said that the prophets, in respect of beliefs, unity of Allah, faith and revelation, are always pure and sanctified and are altogether innocent from wrong and error. Except these affairs, the state of their remainder beliefs is this that their hearts are full of knowledge of certainty and they so prevail upon the gnosis and knowledge of religion and mundane affairs, which cannot be perceived. It is further said that the knowledge of occult sciences and all that is to happen is from his miracles. This is such an ocean, whose depth cannot be fathomed nor its water can be drawn out The knowledge of the occult sciences of the holy Prophet is from his those miracles, which are known with conviction and rectitude, and have come down to us with continuity. Such assertions are not contrary to those verses, which reveal that except Allah nobody knows the Unseen Knowledge and:

> "Had I knowledge of the Unseen, I should have abundance of benediction" (7-188).

This verse only negates the Unseen Knowledge without mediation. As regards the knowledge of the Unseen duly granted by Allah, it is, indeed, a matter of certainty. Allah says:

"He is the Knower of the Unseen, and He revealeth unto none His secret, save unto every messenger, whom He hath chosen" (72:26-27).

Qazi Azd-ud-Din has said in his work of doctrine *(Kitab Al-Aqaid)* that there is no possibility of ignorance and deceit of Allah. Allamah Dawani, while interpreting it, has said that whoever lacks the cause of justification, the cause of repulsion against the contradictory censure is that the verses of censure are preconditioned with those conditions, which are known through other verses and traditions, *inter-alia,* that a sinner may steak to his wickedness and may not resort to repentance, and Allah may not forgive him. The censure is pre-conditioned to these conditions. So to say that the sinner insists upon his sins and does not resort to repentance and there is no cause of forgiveness and intercession, he will be tormented in this state of affairs. If in the absence of these conditions torment is not operative, the deceit does not become necessary, or it may be said that the meaning or import of these verses is to enunciate create the state of censure or fear, nor to inform in actuality.

Imam Qazi Ayaz has transcribed an event with reference to Ibne Habib and Asbagh bin Khalil wherein a wicked person had belittled the Divine glory. In this respect, he had said that it would be misfortune if our Lord, Who is our Deity, were lampooned and we may take no revenge. This means that we are not His worshippers.

Inshareesi has mentioned a story in his work namely "Me'ayar" narrated by Ibne Abi Zayd that Haroon-ur-Rashid asked Imam Malik about a person, who passed derogatory remarks mentioning the name of the holy Prophet (^) and also remarked that the jurists of Iraq

had passed verdict to flog such a person. Hearing this, Imam Malik became furious and said:

"O the Commander of the Faithful! If the state of affairs of Ummah is so, they should die. Whoever abuses the holy Prophet (^) is liable to be assassinated, and whoever calls bad names of the companions of the holy Prophet (^) shall be flogged. Allah, the Exalted may protect us from swerving the right path, beguilement and bad innovations. We hope for the favour and forgiveness of Allah, that He may grant us salvation from the censures destined by His justice; for the sake of dignity of the interceded one on the day of Resurrection - the Seal of the Prophets and Apostles (^). The choicest blessings and salutations be upon him, upon his inmates and his rightly guided companions and upon those, who strictly followed their pathways till the Day of Judgement".

Written on 05th of Thani Rabeayn, 1324 (AH) by the Client of humbleness and fault, a destitute seeking the forgiveness of his Omnipotent Lord and His Servant:

Muhammad Al-Abdul Aziz, aborignie of Andalus, Tunisi by birth, brought up in Madinah the sacred.

14. This eulogy was written by a personality, who is the fountain of knowledge, deserving approbation in tutor-ship, having sight abstruseness, a fragrant flower and pivot of excellence, with favour of the

Omnipotent, Al-Shaikh Abdul Qadir Tawfiq al-Shalbi, Tarabulasi Al-Hanafi, teacher in the Mosque of Prophet (^). Allah may grant him His cogent favour.

In the name of Allah, Most Gracious, Most Merciful.

Praise be to Allah, who is Singular in His being and blessings of Allah be upon the being after whom there shall be no prophet Blessings and salutations be upon his inmates, his companions, his followers and his confederates.

After that, when the things ascribed to Ghulam Ahmad Qadiani, Qasim Nanotawi, Rashid Ahmad Gangohi, Khalil Anbaithawi, Ashraf Mi Thanwi and their other companions stand substantiated, the questions asked for, have become crystal clear, it, without suspicion, applies to their blasphemous sayings. All of them fall under the category of apostates, who deserve to be assassinated. If such order is not passed, then warning about them should necessarily be given to people. They should also be abhorred in writing and by speech in gatherings, assemblies and in the pulpits so that the matter and material of their vices should be burnt and the germs of their blasphemy be extirpated with the feeling of fear of diffusion of the spirit of their evil in the world of children of Adam (6).

We have seriously controlled the matter with cuffing proofs and research that in the ways of declaration of infidelity of people there is a great danger and its ways are very impassable. Our ancestral illustrious Ulama did not issue any juristic verdict regarding the infidelity of these people without walking on the path of light and resplendence. They just believed in “cutting arguments” of great religious scholars without intense application, conjectures and intelligence,

keeping in view the severity of day on which the eyes would be deprived of the sight. God may send blessings and salutations upon our Master, Muhammad (^), his inmates and his companions.

It was ordained to be written by: The humble servant of Allah:
Abdul Qadir Tawfiq al-Shalbi Tarabulasi, Hanafite Teacher in the Mosque of the Prophet (^).